SUNDAY SCHOOL JOURNAL for TEACHERS AND YOUNG PEOPLE.

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My Brother's Keeper.

BY MRS. GEORGE ARCHIBALD.

AM I my brother's keeper? It may be
Had I a single word of comfort spoken,
It might have cheered some overburdened heart,
Without it—broken.

Am I my brother's keeper? It may be
Had I but stopped one little hour to aid him,
That little hour had wrought his task, before
The toil dismayed him.

My brother's keeper! Yet I passed him by,
Uncheered, unhelped, unwarned of coming danger,
Hard pressed by sin, and hurt by cruel scorn,
To love a stranger.

My brother's keeper! Will the Lord forgive?
For while my useless hands were idle lying,
He fell neglected in the weary way,
Worn, wounded, dying.

The Lesson of June.

WHAT is the spiritual lesson that June emphasizes? It has a lesson. It conveys a truth to us. All nature is a symbol. The material enspheres the spiritual. Take off this husk of sky and earth, sea and mountain, and within we find the kernel of some spiritual suggestion. June has its hidden intent. It is not simply so much greenness to the foliage, so much snowy wealth of bloom to the orchards, so much luxuriance of shoot, making the earth fair and the farmer hopeful. Take off the beautiful mask, and there is the face of truth still fairer. We that are teachers ought to appreciate this. So much that is lovely below means power in the sky. The sun is king. If men would be good harvesters by and by, they must, in the material world, have respect to the power of the sun, act in harmony with its laws, and make the most of its resources. If June is a witness to the power that is above, we ought to heed its testimony when we come to spiritual things.

We may cultivate our classes carefully, be prompt in attendance at the school, be skilled students of the Word that we may be intelligent teachers, but this is not enough. There is a Power over us waiting to descend upon us and bless us, if we will welcome it and make place for it. Who would build a roof over his garden in June, a close, unbroken roof, and then go to work, cultivating the soil?

Is there any roof between us and the sun? In our Sunday-school work are we making the most possible of that accessible as well as invincible power, the Holy Ghost? Are we accepting and using the resources of Pentecost? Do we make much of prayer to God, while not slack in the use of our hands? This wave of the June sunshine rolling over the land and bringing out all the beauty of blossoms and wealth of foliage, has a voice to its roll, and says, "Look up! Pray! Call down upon your work the blessing of God, even that waiting, willing power of the Holy Ghost!"

The Bible as a Text-Book.

IN the March number of the JOURNAL we had an article on "The Bible in our Schools" in which we mentioned two of the schools of our Church where the Bible is used as a text-book, and asked for the names of others. We have received but one response to this call, and that is from the Clark University, Atlanta, Ga. We learn from the president, the Rev. E. O. Thayer, that the students are required to pass weekly examinations in selected portions of the Bible. The location of the passages chosen, though not the passages themselves, is printed on slips which are given to the

students, so that they may know on what subjects they are to prepare. Every student is required to have a reference Bible and to search out the various parallel passages marked. This is an excellent plan, and we are assured that it works well.

We have in connection with the Methodist Episcopal Church over one hundred literary institutions. We can scarcely believe that of this number there are only three in which the Bible is used as a text-book, yet these are all we know of up to the date of this writing. The Wesleyan Academy, Wilbraham, Mass.; the Central Tennessee College, Nashville, Tenn.; and Clark University, Atlanta, Ga., have reported, and if there be others it will be a pleasure for us to publish the fact.

Can there be any reason assigned why any academy or college connected with our Church should not have the Book of books in the regular course of study? We can think of many reasons in the affirmative; it may be that our practiced and experienced educators know of difficulties in the way that are not apparent to us. If so, we should like to know what they are. The subject is open for discussion, and any teacher interested is entitled to a respectful hearing.

Of one thing we are confident, and that is, that in our colleges and academies there ought to be facilities for instruction in the Bible superior to those found elsewhere. The teachers are chosen not only for their intellectual ability, but for their Christian character, and are thus well qualified to teach both the letter and the spirit of the Word. And we are satisfied that wherever the Bible is introduced as a text-book it will prove to be one of the most interesting and instructive books in the curriculum.

But why argue the case? Can any one assign a reason why in a Christian school the Word of God ought not to be used as a text-book?

The Use of Ears.

The need of this age is for more listeners and fewer talkers. Youth and inexperience are more anxious to air their own opinions than to listen to the opinions of those who are older and wiser. They refuse to listen to reason, will take no counsel, and are deaf to entreaties from those who seek to turn them from dangerous paths.

Many keep their best thoughts to themselves "for lack of listeners," and "were we as eloquent as angels we should please some men, some women, and some children much more by listening than by talking." For those who have the least to say are usually the most inveterate talkers, and when once they "have the floor" there is no chance for any one else to get a word in edgewise.

The art of listening should be part of the education of youth. They should be trained to fix their attention, to lend their ears, and to put themselves into a receptive condition.

It is difficult to remember the sermon, or even so much as the text, because the mind wanders and the attention is easily diverted. The habit of listening enables us to overcome these evils, or at least to control our thoughts, and as an attentive listener is a great inspiration to a speaker, the audience may deserve some credit for the successful delivery of a discourse.

We all know how difficult it is to express ourselves to those who do not care to hear the sound of any voice but their own. What a comfort and help it is to find a sympathetic listener! Fortunately there are a few of this sort, who lend a willing ear, whose eyes kindle, whose cheeks flush, whose lips are silent, and who listen as if under a spell. They could not pay a prettier compliment; and it is safe to assume that those who have paid such rapt attention will grow in knowledge, will profit by what they hear, and be able to repeat a message with commendable accuracy.

Says a wise writer, "No man can be really influential who cannot listen as well as talk; and no one can know any thing of the mind of others without attending in the simple patient attitude of attention. Sir Walter Scott was one of these, and maintained that he learned something from every one he traveled with. His biographer remarks on his serene attention to bores, and how graciously, through interminable prolixities, "the same bland eye watched the lips of the tormentor." No person can be charming without the appearance of attention;" and therein lies the secret of the power to win hearts as well as wisdom.

We all need to learn how to listen, lest the doom of Babel should be repeated, and judgment descend swiftly upon us because we all talk at once.

Not How Much, But How.

"I wish I could do more for my scholars," laments a teacher. "O if I were rich and could do for them, if I were eloquent and could plead with them, if I had all possible leisure and could give them more time!" Money, and eloquence, and time will help any body who can command them, but the spirit of the giver will help more than the quantity of his gifts. It was the widow's motive that transmuted the widow's mite into a diamond. It was the character behind the speaker that gave added significance to the utterances of Christ. It was his love that changed Calvary to a Mount of Transfiguration. He loved his kind and died for his enemies. That love makes his life unique.

Love your scholars, love them intensely, love as Christ loved. All speech and action will be colored by it. Don't overvalue quantity. There may be

more vapor to-night in the eastern sky than the western, but the sun is in the western clouds, and with them builds palaces of crimson, purple, and gold. It is Christ the Sun who must fill you and shine through you, that your services may have beauty and force.

One Star.

A MASS of dark cloud in the night of our sorrow, and in its center a single star. No other star is to be seen. There is only that one spot of sharp, bright light. But look! There is another star peeping through the veil. A third pierces it. And then it is ruptured every-where. It lifts, it sways, it flutters away, and lo, a host of heavenly faces seem to look out of these golden frames of light and cheer us by their unutterable expression of sympathy.

Only one star may cheer you in your night of labors, O lonely worker for Christ! On every hand is the darkness of discouragement, but this one star looks at you and bids you look up. It is that assurance, *Jesus reigns.* He reigns now. He reigns to do his work through you and with you, and, when you are gone, reigns to carry forward your work through others. That one bright star, how cheering! How the other stars come now! How the promises multiply in every direction! What faces look down and whisper hope! Lonely workers in the night, live on that one assurance, Jesus reigns! Toil by the light of that single star? The heavens erelong will be full of light.

Expression.

SOME expression of one's self is necessary to the sustaining of friendship, and the performance of all duties. We cannot conscientiously be as sticks and stones; there is something more required of us than this, and our failure to make an impression should not discourage us from expressing our convictions.

We may have a very deep and tender regard for a certain person, but if we never give expression to it how is that person to know any thing about it? Both are poorer for the withholding.

If sympathy be never expressed, of what avail is it? and what is charity but a name if there be no demonstration of its existence?

It is the expression of affection that soothes, sustains, and puts new life into the worn and weary heart that is pining for love.

It is the expression of sympathy and of interest in his welfare that lifts up the down-trodden, and places him on a better footing with himself and the rest of the world.

Our opinions are of no great value unless we give expression to them; and, in fact, we ourselves are of little account unless we manifest our individuality by appropriate expression, release the soul from its restraint, and give it speech occasionally.

Repression is injurious, and conducive to insanity. The soul of man must have an outlet; he must give expression to his thoughts and feelings, and it is the part of education to teach him how far he shall go, and what restraints he shall put npon himself. "Expression is the dress of thought."

Who is Greater?

Tis meizon, "Who [is] greater?" O, what a ferment of feeling and talk as the disciples were on the way to Capernaum! No wonder that the Saviour noticed it. Who is greater? An old and favorite method of the adversary is to get among Christians and stir them up to this discussion, for envy is one of the first things to show itself in the sinner, and one of the last to leave a saint. Blessed sign when one is willing to be lowest and least, to go without office, to do work that may not have a "report" in the daily papers, to be passed by in the "making up" of committees, and, though hating idleness and unwilling to be a cipher in fact, yet consenting to rank as a cipher in the estimation of synagogue and sanhedrin. There is no soul that has sweeter peace than the man who strips himself of all jealousy and rivalry, and none that becomes so much of a boarding-house for hornets as the man or woman suspicious, envious, and greedy of notice.

Children's Day.

ARE all our Sunday-schools prepared or preparing to make the most and best of this beautiful summer festival?

It regularly comes this year on the 12th of June. If from any cause due preparation has been delayed or neglected, may it not be well to postpone the observance for a week or two in order to secure the best results?

In any event, let every Sunday-school make sure of doing its full part toward making this annual service of our Church a grand success, both as to its local influence and in swelling the general offering to the Children's Educational Fund.

Egypt Exploration Fund.

SINCE its establishment in 1882 the explorations of this fund have resulted in discoveries of the first importance to biblical and secular history. Its labors have been heartily commended by scholars in all departments of learning and of science. Among the discoveries made by means of this fund may be mentioned, Pithom, the treasure city of Exod. 1. 11; Goshen, the chief town of the "land of Goshen;" Tahpanhes, mentioned in Jer. 43. 8; Naukratis, the brilliant Greek emporium.

The fund is dependent entirely on voluntary subscriptions. Nearly $9,000 has already been expended, and of this amount nearly $4,000 was from the United States. Every subscriber of $5 or more receives the "Memoir" of each season.

The Rev. W. C. Winslow, D.D., is the vice-president and honorary treasurer for America. Further particulars may be obtained by addressing him at 429 Beacon Street, Boston, Mass.

Continental Sunday-School Mission —Germany.

BY AN ENGLISH CORRESPONDENT.

"THE land of Luther needs again the spirit of Luther." So writes one who is at once an ardent patriot and an earnest Christian worker.

A new reformation in Germany is already taking place, quietly yet surely; not new by the favor and patronage of princes and councils, but through the silent pervading influence of the Sunday-school.

Since 1796 Bible classes had been held here and there, but by 1863 they had mostly ceased to exist. In that year Mr. Woodruff, of Brooklyn, accompanied by Mr. Bröckelmann, of Heidelberg, made a tour for the purpose of promoting the establishment of Sunday-schools. Much opposition was encountered, and endless objections had to be met, but these gradually, and to a great extent, have been overcome. From the impulse thus given two schools were soon commenced—at Frankfort on the Main and at Halle respectively. The cause took root, made good progress, and now, at the very lowest computation, there are 4,000 schools with 400,000 scholars.

In 1864, at Mr. Woodruff's request, the London Union took up the work, and appointed Mr. Bröckelmann as missionary. For seventeen years he labored with rare fidelity, having associated with him for four years a Mr. Ostermeyer, and on his retirement through age, in 1882, was succeeded by Pastor Basche, who, in turn, on accepting a pastorate last Easter, gave place to the able and zealous brother who is at present prosecuting the work.

The Berlin Sunday-School Union was commenced in 1864, and has earnestly sought to promote the enterprise, receiving frequent and much-needed aid from London and New York. The American Methodist Episcopal Church, through its mission at Bremen, has also rendered great and effective assistance. The Bremen agency began to publish *Der Kinderfreund* ("Children's Friend") many years ago;* in 1864 the Berlin committee started *Der Sontagschule* ("The Sunday-School"), and in 1866 *Der Sonntagschulfreund* ("The Sunday-School Friend") for teachers, all of which still exist.

In 1885, through visits from the London Union, Free church Committees were formed in Hamburg and Berlin, and for some months, under the supervision of the latter, a second missionary has been actively at work.

[To what our correspondent here says concerning the work of the Methodist Episcopal Church in Germany we beg leave to add a few facts. In 1850 our Sunday-School Union organized Sunday-schools in Bremen on what was known as the "American plan." Similar schools were also organized in other places, until the authorities of the State Church in some parts of Germany began to take notice of them, so that in 1857 the report of the German Mission Conference says: "In several places where we have commenced our Sunday-schools the Church of the State has followed our example, and begun them after the same system." See "Annual Report of the Sunday-School Union" for 1858, page 35. It will be noticed that this was some years before Mr. Woodruff's visit to Germany.—J. M. F.]

* The first number of *Der Kinderfreund* was issued in October, 1853.—EDITOR SUNDAY-SCHOOL JOURNAL.

The Teacher's "I's."

BY SARAH GERALDINA STOCK.

No. 2. INFLUENCE.

Our second "I" is a more spiritual, more ethereal, more subtle thing than the first. Interest is like a freshening wind, stirring up what is stagnant, catching up all that floats in its path, and bearing it along on its resistless current. Yet it may sometimes fail even where it seems strongest. See that boy who knows nothing and cares nothing about the lesson, who is doing all he can to distract the attention of the rest of the class, and who does not attempt to ask or to answer a question properly. It is not any want of receptivity in him; neither is it that the lesson has nothing of interest for him. The fault lies in quite a different place. In common with all human beings, young or old, he possesses a will, and his will just now is to oppose his teacher. He might enter into the lesson, he might take his part in question and answer, but he will not.

What is to move and to subdue this stubborn will? The mere power to interest does not suffice. The wild breeze that stirs up the waves and covers the sea with sparkling foam makes no impression on the cliff that rises overhead. The crags and jutting corners that stand out, looking as though the storm might quickly sweep them away, are unmoved. But one day, after all has become calm and silent, we find that the cliff has given way somewhere, and an overhanging portion has fallen into the ravine or upon the beach below. What was the cause of it? Something more penetrating than the wind. Little by little the tiny streams trickling down have moistened and loosened it, until at length the soft, heavy mass has become detached, and, borne over by its own weight, slides down from its once firm position on the heights into the valley below.

To move a child's will is no easy matter. By the prospect of some advantage to be gained, or by the fear of punishment, he may be induced to take a

few steps against his will. But to move the will itself you must get at the heart. Mere interest will not do this. It may be a help by the way. But to accomplish the matter you must use the insignificant-looking but mighty power of influence.

All the force of your mind will not conquer that stubborn Sunday scholar. All your brightest and readiest speech will not do it. Your most careful preparation of the lesson will not do it. It is only heart that can in-flow into heart.

You begin by caring for him. A little fountain of love and desire springs up in your own soul, taking its course right toward this self-willed one. But how does the stream flow?

Gently. It is not in a hurry. It does not come down like a pelting shower which passes and leaves hardly a trace behind. It is only by degrees that the individual to be reached begins to be conscious of any thing affecting him. It is only a pleasant greeting, a kind look here, perhaps a sorrowful one there, a quiet word by the way, just drop by drop, not measured out, but flowing naturally.

Steadily. It is not intermittent—stopped now and then by some sudden provocation. Its course is too full and its channel too deep to be affected by passing circumstances. It never runs dry. The child is not cared for one Sunday and unnoticed the next. He can count upon the ever-recurring welcome, the patient forbearance, the watchful kindness.

Constantly. It may go on from week to week and month to month without apparently producing any effect. But the stream flows on the same. It is never tired of pouring out and pouring in. And by and by the child's heart can no longer withstand the living power that has penetrated it. The will finds itself undermined and conquered at last!

But it is not only the self-willed and stubborn who need a gentle, penetrative influence to win them. There are some who are naturally dull, whose perception is slow, and on whose mind it is hard to make an impression. To reach it and move it you must take the same road as with the willful; you must go round by the heart. When this becomes soft perception will brighten, interest will be roused, and the whole mind will wake up.

This second "I" makes far more demand on the teacher than the first. To interest a class demands study and pains. To influence them so as to win a power over them for good demands devotion. In the former case the best powers of mind, and voice, and manner come into requisition. In the latter case, something further is wanted. It is not what you possess merely, it is your very self that must be laid out. But the relative gain is in proportion to the outlay. By your power to interest a class you may keep them for an hour attentive, animated, and responsive. But your influence will reach beyond the period of school; will follow them to their homes and remain with them during the week, and will win not merely the ear and the mind, but the heart and the will. A child is, as I have already said, exacting. He will not give himself up unless you give up yourself. But is not the result worth the outlay?

The Teachers' Meeting.

BY JENNIE M. BINGHAM.

A SUNDAY-SCHOOL will very soon respond to a successful teachers' meeting. Its effect will be seen in increased Bible-study by the teachers, a uniformity in methods of teaching, and an enthusiasm and earnestness which are straightway communicated to the scholar. If there is no teachers' class in your school, and a conviction comes, as it ought to come, that there should be one, let it in; it is a good angel. It might be well to get an expression from the school as to how many desire such a meeting and will support it.

The question of when and where it should be held is of importance. If you live in a community where what with societies, and circles, and means of grace, the seven evenings are all too few, you can at least have a teachers' meeting every month. To realize its force and effectiveness, however, it should be weekly. For many reasons Monday is a good night. In many places it is quite an "off" night with regard to church gatherings, and it gives the lesson an early start in the thought of the teacher. The instruction and interchange have six days in which to mature. It will constrain the teacher to a Sunday afternoon study of the lesson which is so often urged.

The promptness and dispatch which give life, movement, and being to other things are especially valuable here. If possible, the service should be put into an hour. Preliminaries, except a brief prayer, should be omitted.

Concerning the "where?" I know of a place where the teachers' meeting was a failure until the minister invited it into his home, where it was always well attended. The parsonage had a long, capacious dining-room, and a table as "stretchable" as a lax conscience, around which the teachers gathered in a most social and convenient arrangement. If there are church-parlors, that may determine the place. A sure way to kill a teachers' meeting is to light the room with one smoky lamp, and warm it with an economic fire. Warmth and light, which captivate the senses as well as the reason, are needed.

The primary object is, of course, Bible study, but if that be all, it seems to me the meeting has not served its best end. Suggestions as to how the lesson should be taught should distinguish the teachers' class from the usual Bible class. It may be interwoven with the explanations, or given a special place at the close. But somewhere it should come in. Many leaders of teachers' classes prepare the lesson and never think of one-third of the school; that is, the third under ten years old.

Mr. Spurgeon said once of some preachers that they understood that passage, "Feed my lambs,' to mean, Feed my camelopards, and accordingly ut

the food into the high racks. Too often the food is carefully prepared for the camelopards, but not for the lambs. A discussion on how the lesson shall be taught and adapted to various ages makes it just impossible to forget the wee ones, and the restless boys, and the small girls. It enables the pastor—for the leader is generally the pastor—to be felt through the whole school.

The Bible study can be varied with brief papers and essays. As in Sunday-school, so here, the successful teacher is he who draws out the class, and is quick to see and use the suggestions offered. It is he who steers clear of the hobbyist, burning to consume the time with his own pet theories as to the exact date of creation and the chances of probation after death. It is he who brings out the timid element and the quiet-voiced element into doing their part.

The Ten Commandments.

BY REV. S. L. BOWMAN, D.D.

1. *Conceptions of the law.*

The opinion entertained by the Hebrews during the period of Philo and Josephus, as reflected in their writings, is highly interesting as an analysis of the Decalogue. In substance it represents the ten commandments as serving a twofold end, looking God-ward and man-ward. These "ten words," as they were designated by the Jews, were held as divisible into two distinct pentads, each embracing exactly half the ten commandments, in the order of their occurrence, the whole constituting at once a code spiritual and social.

The first pentad relates to the sovereignty of God and his rule in the Hebrew monarchy, which was contemplated as ultimately to extend over the whole race of man. The second pentad relates to society in general, distinctly guarding individual rights as between man and man, and securing social order by placing absolute prohibition upon those social sins which are most gross and violative of the rights of the individual. These two pentads were regarded by Ewald as constituting "the two tables of stone."

Since the first one as a universal law directed the mind to the rightful cognition of God, and to the establishment of a spiritual and exclusive worship of him, there must be the complete suppression of both the creation and the adoration of images and objects of polytheistic worship, in rivalry of the "One Lord," whose name was to be employed only for sacred uses and with sacred motives; whose Sabbath was to stand as monumental of God's creative work for man; and even the honoring of parents was emphasized, as in some important sense to be helpful as illustrating to the understanding of the young that God was to be held as the Supreme One, and to be adored as the Father of mankind.

The second pentad, being humanitarian in its object, struck down at once by prohibitory law those great crimes against the individual, the family, and society—crimes which have been most perilous to human interests, in all human history—murder, adultery, theft, false witness, covetousness.

2. *Principles of the code.*

The universe at large is inwrought with forces by which order and movement, life and growth, have place. Some laws are silent and unseen; some are cognized and measurable; some are related exclusively to matter; and some pertain to consciousness and to God. Once chaos contained within itself all material, but shapeless, existence; but the thought of God struck order throughout the empire of matter, where all had been confusion; and star-dust gathered into planets, and worlds assumed shape and system, adaptation and motion, and man himself was placed on earth subject only to the supreme law of God, who was to be the object of our worship. His right to demand of us and to establish with us spiritual relations, making himself the exclusive object of human adoration, carries with it the inherent right to regulate that worship. As the Author of our being and the constant Benefactor of our life, he has every moment preserved us with his care, and he is entitled to that homage which by divine right belongs to him, and not to another. From him we have life; from him, therefore, we have law to regulate it.

3. *Purpose of the organization.*

At Mount Sinai there closed, in the history of God's training of men for his kingdom, the first and preliminary epoch, by the opening of another and a greater one. The divine One was to be the recognized ruler of men, as well as to be their final judge. To leave an enduring impression upon mankind, that though he was unseen by the sense, he would be ever present to superintend their life, to shape their character, and legislate their laws, God revealed himself and provided methods to secure the end contemplated. Centuries before the events of Sinai he inaugurated measures to establish righteousness in the world, by the selection and separation of one man, through whom there should come a great nation and abundant blessings. At Haran God revealed his purpose with a promise to the chosen person, Abraham; at Sinai he revealed his will and word to the chosen people, Israel. The first was introductory of an incipient course, looking to the righteous government of men; the second was organization of the people for righteousness as a nation. The first required separation from the place, customs, and character of a heathen ancestry, when Abraham was called to depart from Haran; the second required separation from Egyptian idolatries of a people who for centuries had served in a strange land as slaves, and whose conceptions of things were grossly depraved. It was requisite that Abraham should undergo the severe discipline of being disassociated from the kindly influences of home, kindred, and country before he could be thoroughly taught the monotheistic doctrine and the worship of the "one and true God;" and it was as indispensable that a miscellaneous mass of people, long degraded by servitude and ignorant of true spirituality, should also undergo the discipline of the desert as a preparation to be indoctrinated to better conceptions of the divine Being.

Besides the unification of a promiscuous people

and the organization of a new nation of the descendants of Abraham, preserving the tribal distinctions of the sons of Jacob, the occasion of the assembly at Sinai furnished all Israel with a unique system of instruction. That system was characterized by three forms of law, related to the three great wants of society, and contemplating the imposition of each under a theocratic government. The first of these was the moral law. It was a code which assumed as its basis the monotheistic truths embraced in those eternal principles which are regulative of individual life in relation to God and man. The second was the ceremonial law. This was an elaborative scheme of observances, imposing cleanliness as of religious significance, and required sacrificial altars as the externalities of the Hebrew religion. The third was the judicial law. It embraced the common principles of equity, and gave the civil character to the Hebrew nationality.

The moral law, being changeless in its principles, enunciated, perfected, maintained, and promulgated the highest known conception of right and wrong in a distinctive code—principles which to-day are recognized as constituting the very basis of all national and international jurisprudence among the highest civilizations of the world. The ceremonial law was characterized as a system of object-lessons, adapted to secure a religious education; a system which illustrated to the thought the supreme significance of all spirituality, being the "shadow of good things to come" (Heb. 10. 1); a sacrificial system which perpetually portraitured in mystical meaning the great sacrifice of Christ.

4. *End of the law.*

After the coming of the Messiah in the person of Christ, the Jewish nationality was broken up in a wonderful manner by war, and its characteristics as such disappeared from the earth. The Romans subdued and despoiled the Jewish people; their priests accepted the Christian faith (Acts 6. 7); their temple was burned down; their capital was destroyed; their country was taken from them; their best people were carried away into captivity and graced the triumphal march of Titus at Rome; their commonwealth was blotted out from among the nations; their sacrifices at Jewish altars were discontinued; and their mission as a distinguished and united people was brought "to a perpetual end." Such was the peculiar history of God's chosen people in their final faithlessness, verifying the saying of Isaiah, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (60. 12).

In the meantime their Messiah had appeared on the earth, and had been rejected by his people. He had perfected and perpetuated those changeless principles incorporated in the moral law; he had emphasized its two great parts as being love to God and love to man; he had absorbed in himself all the significance of the ancient sacrifices and ceremonies; he had dispensed with the mere externalities of religion so long characteristic of the Jewish Church; he had spiritualized and rendered vital that religion which had survived its old forms; he had continued the principles and precepts of the moral law; he had taught in substance that "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14. 17); he had accentuated the declaration, "My kingdom is not of this world" (John 18. 26); he had made clear the distinctions to be observed and practiced between civil and religious rights (Matt. 22. 21); he had established principles which have ever since reappeared in the jurisprudence of the foremost nations of the world, perfecting that which secures to us social order and prosperity; and when all things were fulfilled in him he inaugurated the dispensation of the Spirit, closing his work on earth, saying, "I am Alpha and Omega, the beginning and the end." Rev. 21. 6. And the apostles have voiced the world with the saying, "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. For *Christ is the end of the law for righteousness* to every one that believeth. . . . For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Rom. 10. 4, 5, 12, 13. "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1. 17.

Opening and Closing Services for Second Quarter of 1887.

OPENING SERVICE.

I. SILENCE.
II. RESPONSIVE SENTENCES.
SUPT. God be merciful unto us, and bless us; *and* cause his face to shine upon us.
SCHOOL. That thy way may be known upon earth, thy saving health among all nations.
SUPT. Blessed be the name of God for ever and ever: for wisdom and might are his.
SCHOOL. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.
SUPT. Sing unto God, sing praises to his name: sing unto the LORD, all the earth.
SCHOOL. O God, my heart is fixed; I will sing and give praise, even with my glory.
III. SINGING.
IV. PRAYER, followed by LORD'S PRAYER in concert.
V. SCRIPTURE LESSON.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.
II. SINGING LESSON HYMN.
III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.
V. THE SUPPLEMENTAL LESSON. To consist of the Apostles' Creed and the Second and Third Chapters of Catechism Number One.
VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. SINGING.
II. RESPONSIVE SENTENCES.
SUPT. Happy *is he* that hath the God of Jacob for his help, whose hope *is* in the LORD his God.
SCHOOL. The LORD shall reign forever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.
III. DISMISSION.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: THREE MONTHS' STUDIES IN THE OLD TESTAMENT.

B. C. 1491.] LESSON X. THE MANNA. [June 5.

Exod. 16. 4-12. [*Commit to memory verses* 7, 8.]

4 Then said the LORD unto Mo'ses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Mo'ses and Aa'ron said unto all the children of Is'ra-el, At even, then ye shall know that the LORD hath brought you out from the land of E'gypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Mo'ses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full: for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

9 And Mo'ses spake unto Aa'ron, Say unto all the congregation of the children of Is'ra-el, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aa'ron spake unto the whole congregation of the children of Is'ra-el, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 And the LORD spake unto Mo'ses, saying,

12 I heard the murmurings of the children of Is'ra-el: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

General Statement.

Every step of Israel's journey from Egypt to Canaan was a training in trust and in strength of character. The people had come out of Egypt a multitude of slaves: they must enter Canaan with the tread of conquerors. The first great lesson for them to learn was that of constant trust in their God, the same lesson which we, after centuries of discipline, still find hard to practice. They entered the wilderness, and found themselves treading over rocky soil with here and there a patch of herbage, and hemmed in by mountain walls on either side. Through the deep defiles they marched southward, following the fiery cloud. They came to springs of water, but found them bitter; but their murmurings were stilled when Moses cast into the pool a tree which made the bitter water sweet. They rested awhile beside the wells and under the palms of Elim, and then turned toward the bald crown of Sinai, where greater revelations were in store for them. But soon another danger became manifest. There was but a scant supply of the necessities of life in the wilderness, though it may have been then far more fertile than it is now. They were filled with alarm, for they seemed to have escaped the sword of Pharaoh, and the billows of the Red Sea, only to die of hunger in the desert. But God provided for all their needs, and gave them bread from heaven to eat; just such food as his children required, just such as would make them strong for conquest. Around the camp, on six days of each week, the white manna lay like hoar-frost on the ground, and for forty years formed their principal subsistence, ceasing only when they came to Canaan and gathered the corn of their own land.

Explanatory and Practical Notes.

Verse 4. Then said the Lord. This was a month after the Israelites had crossed the Red Sea. They were now in the desert, and being in want of food they murmured against Moses, who had led them thither. **Unto Moses.** And through Moses to the Israelites. **I will rain bread from heaven.** This was the *manna*, which for forty years was the principal food of the Israelites in the wilderness. It appeared every morning upon the ground around the camp, like hoar-frost; was gathered by the people, and prepared by baking or boiling (Num. 11. 8); but when left on the ground melted away in the sunshine. It was of sweet taste, "like wafers made with honey." It derived its name from a substance somewhat resembling it which was known to the Egyptians, and is named upon the monuments. There is a gum, known as manna, which exudes from certain trees in the Sinaitic wilderness, but its characteristics are not those of the manna of the Bible, nor is it found in any such abundance. Another substance which has been known to fall in showers occasionally in the East is there called "bread from heaven." It is a kind of lichen, transported by the wind from the place of its growth, greedily eaten by animals, and made into nourishing bread by the people. But it is probable that the manna of the Bible was entirely different from any modern production, and supernaturally provided. **A certain rate.** Rev. Ver., "a day's portion." Each day they were to gather the quantity needed for that day, and no more. **That I may prove them.** Thus their faith, patience, gratitude, and fidelity would be put to continual test, and their character would be strengthened. (1) *Through the body God aims to develop the spiritual nature.* **Whether they will walk in my law.** The manna served a fourfold purpose: 1. It supplied physical needs. 2. It showed God's care over his people. 3. It taught dependence upon God. 4. It prefigured Christ, who is the bread of life (see GOLDEN TEXT). Under the latter head notice, 1) It was the life of the people. Col. 3. 2. 2) It was free. Isa. 55. 2. 3) It must be sought, though given. 4) It was abundant. 5) It was supplied during the pilgrimage. 6) If neglected, it failed. If not gathered before sunrise, it melted away. (2) *Let us feed on Him who is the true manna.*

5. On the sixth day. The day before the Sabbath, which is now referred to for the first time in the history of the Israelites. This ancient institution had been neglected during the sojourn in Egypt, and was now to receive a new sanction. (3) *God watches with jealous care over his day.* **They shall prepare.** It was first ground in a mortar or a mill and then baked into bread. Notice that this preparation was to be made on the day before the Sabbath. (4) *Let us complete all our work during the week and keep the Sabbath for rest and worship.* **Twice as much.** Thus there would be no need of gathering any on the Sabbath. On that day only the manna did not fall, and the quantity saved did not putrefy. Ver. 24.

6. At even, then ye shall know. Both in the evening and in the morning the Israelites were to behold the tokens of God's power and glory: in the evening, by the flesh which he would give them to eat, and in the morning by the manna. **That the Lord hath brought you out.** They had blamed Moses and Aaron as the ones who had induced them to leave the plenty of Egypt for the barren sands of the desert: but they will now see that their leaders were acting under a higher authority. (5) *How often we complain of what God sends us as blessings!*

7. In the morning . . . see the glory. This may refer to the appearance of God's glory in the cloud (ver. 10), or to the manna, as the evidence of his power. **He heareth your murmurings.** God reminds the people that he knew full well that their complaints were not in reality against Moses, who was only his representative, but against himself. (6) *God hears our repinings no less than our praises.* **What are we.** Notice the humility and self-distrust of Moses, who was ever will-

ing to sink his own glory in that of God who inspired him. (7) *The greatest men are unconscious of greatness.*

8. In the evening flesh to eat. From verse 13 we learn that the promised flesh came in the form of vast flocks of quails, which lighted around the camp, and being exhausted with their flight were easily killed by the people, so that they were supplied with flesh-food to the utmost of their desire. Clouds of these birds are often seen in the vicinity of the Red Sea; but their appearance when announced, and at the instant of need, was miraculous.

9. Moses spake unto Aaron. Moses spoke to the people through Aaron, as God spoke through Moses. **Come near before the Lord.** This was some place where the presence of God was revealed in the pillar of cloud and of fire. From the next verse it may be inferred it was in the front of the camp. (8) *Our place of meeting with God is the closet of secret prayer.*

10. As Aaron spake. Repeating the words of Moses to the assembly of the elders, by whom they were again declared to the mass of the people. **Looked toward the wilderness.** In the direction of their march, where the column of cloud led them. **The glory of the Lord appeared.** Probably an unusual brightness was seen in the cloud, some special manifestation of God's power, as the token that he was conscious of all their complaints.

11. The Lord spake unto Moses. It is idle to ask in what way God spoke to Moses, for we are in absolute ignorance upon the subject. It may have been by an impression upon his spiritual understanding, so manifest that he could not doubt it; it may have been by an audible voice; or it may have been while he was in a state of trance, as was sometimes the case with the prophets. From Deut. 34. 10, we learn that his communion with God was more complete than that of any other messenger.

12. At even ye shall eat flesh. The quail came in such numbers that the Israelites, greedy from their long abstinence from a flesh-diet, ate of them ravenously and became nauseated with them. **In the morning ye shall be filled with bread.** The manna became their daily supply for forty years. Once the Israelites became weary of it, and longed for a change (Num. 11), and the quail came for a second time; but the manna was their principal sustenance during the period of the wandering.

HOME READINGS.

M. The manna promised. Exod. 16. 1-12.
Tu. The manna sent. Exod. 16. 13-16.
W. The manna remembered. Psa. 78. 12-29.
Th. The true manna. John 6. 26-44.
F. Life-giving manna. John 6. 45-65.
S. Elijah fed from heaven. 1 Kings 17. 1-16.
S. The multiplied loaves. Mark 6. 30-44.

GOLDEN TEXT.

Jesus said unto them, I am the bread of life. John 6. 35.

LESSON HYMN. C. M.

Hymnal, No. 156.

The Lord's my shepherd, I'll not want:
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.

Yea, though I walk through death's dark vale
Yet will I fear no ill;
For thou art with me, and thy rod
And staff me comfort still.

Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling-place shall be.

TIME.—1491 B. C. Later in this first year of national life.

PLACE.—The wilderness of Sin.

DOCTRINAL SUGGESTION.—The Bread of Life.

QUESTIONS FOR SENIOR STUDENTS.

1. The Manna.

What was the manna?
Who gave the name to this food?
What caused the gift of manna?
Upon whom did the people charge their troubles?
Had they any reason to expect deliverance from this trouble?
How many manifestations had they previously received of God's presence and power?
How long did this daily gift of manna continue? ver. 35.
How was the memory of this food to be preserved?
What was the appearance of this food?
How was it prepared for use? Num. 11. 8.

2. The Bread of Life.

What was one of the things that Israel learned from this gift of food?
What evidence in after history is there that the people believed that Moses wrought this miracle? John 6. 30, 31.
What did Moses himself claim concerning it? Exod. 16. 15.
What did Jesus say on this same point? John 6. 32.
What suggestion did Jesus make as to the spiritual significance of the manna?
Who is the true Bread from heaven?
What is the meaning of this? How is Jesus bread?
The body grows by the earthly food it receives. Is there such a thing as spiritual growth?
How does the spirit grow?
On what does it feed?
Of what is the Lord's Supper a great memorial?
How may we eat of this bread?

Practical Teachings.

See the patience of God with the weakness of his children. He is just as patient with us.
They were very ignorant. So are we.
They were very forgetful. So are we.
They were trying. So are we.
God was wonderfully loving. And so he is still.
See how God provides for his people.
No doubt they hungered. We often do.
No doubt they felt troubled because they could not see where food was to come from. So do we.
Yet God was able to feed them. And as the manna was free to them, so the Bread of Life is free and at hand for us.

Hints for Home Study.

1. Trace on the map the probable course of Israel to Marah and Elim, and into the Wilderness of Sin.
2. Find the evidence that Moses stood nearer to God than Aaron, and that Aaron was nearer to the people than Moses.
3. Study the sixth chapter of John's gospel to see how Jesus used this history.
4. Compare Jesus in his relation to the people and the manna.
   The manna was in great ab....
   It was ne.... at h....
   It was fr....
   It never for forty years fa ..., etc.
   Find at least two more things about the manna. Then compare Jesus with them all.
5. Take the lesson to your bedside, and pray honestly the prayer in John 6. 34.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Manna.

What remarkable rain was promised to Moses?
For what purpose was this to be sent?
What direction was given for the sixth day?
Why were the people bidden to gather this double portion?
What did Moses say the people would know at even?
What would they see in the morning?
Against whom had they murmured?
What was Aaron's summons to the people?
What did the people see in the cloud?
What promise was Moses bidden to give them?
How long were they fed on manna? ver. 35.

2. The Bread of Life.

From whom did the Israelites receive manna?
From whom do we receive our daily bread? Matt. 6. 11.
What did Jesus say about the bread of life? (See Golden Text.)
What follows from eating this bread? John 6. 50.
What prayer ought we each to utter? John 6. 34.

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Teachings of the Lesson.

Where in this lesson may we learn—
1. A lesson of daily dependence on God?
2. A lesson of constant gratitude to God?
3. A lesson of trustful confidence in God?

Hints for Home Study.

Learn by what names manna is called in the Scriptures.

Learn how many times, and on what occasions, the people "murmured" against Moses.

QUESTIONS FOR YOUNGER SCHOLARS.

Why did the children of Israel murmur against Moses? **Because they had no food.**

Who heard their complainings? **The Lord.**

Of what did he assure Moses? **That he would send them bread from heaven.**

How often were they to gather it? **Once every day.**

How much were they to gather on the sixth day? **Enough for the sixth and for the seventh day also.**

What did Moses tell the children of Israel? **"Your murmurings are against God."**

Of what did he remind them? **Of the miracle he had wrought for them.**

What command did he speak unto the whole congregation? **"Come near before the Lord."**

What did they see in the cloud of the Lord's presence? **A great brightness.**

Of what was this meant to be a sign? **Of God's favor and mercy.**

What did they hear? **God's voice.**

What promise was given them? **The promise of bread and meat.**

Why did God do all these things for them? **That they might believe in his power to care for them.**

What did he want to teach them? **To trust and obey him.**

How is Jesus the bread of life? **As bread keeps our bodies alive, so Jesus can keep our souls alive forever.** (Repeat the Golden Text.)

Words with Little People.

Who gives us all we have to eat?

Do you remember to thank him before eating it?

Who does he say shall never hunger?

Do you want the Bread of heaven as much as you want the bread of earth?

THE LESSON CATECHISM.

[For the entire school.]

1. How long did the Israelites wander in the desert? **Forty years.**

2. How were the Israelites supplied with food during this time? **By the manna.**

3. How often did God send it to them from heaven? **On every day except the Sabbath.**

4. What was the gift of the manna intended to teach them? **To trust in God's care.**

5. What did Jesus say that the manna represented, in the Golden Text? **"Jesus said,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Bread of Life.

I. THE BREAD PROMISED.

I will rain bread. v. 4.

"My Father giveth you....bread." John 6. 32.

"He gave his only begotten Son." John 3. 15.

II. THE BREAD FROM HEAVEN.

Bread from heaven for you. v. 4.

"He which cometh down from heaven." John 6. 33.

"My doctrine is not mine." John 7. 16.

III. THE BREAD TO BE GATHERED.

Shall go out and gather. v. 4.

"Come ye, buy and eat." Isa. 55. 1.

"Take the water of life freely." Rev. 22. 17.

IV. THE BREAD NEEDED DAILY.

A certain rate every day. v. 4.

"Give us this day our daily bread." Matt. 6. 11.

"Food convenient for me." Prov. 30. 8.

V. THE BREAD TO BE EATEN.

Flesh to eat....bread to the full. v. 8.

"Eat the flesh of the Son of man." John 6. 53.

"I live by the faith of the Son." Gal. 2. 20.

VI. THE BREAD IN ABUNDANCE.

Shall be filled with bread. v. 12.

"Did all eat....spiritual meat." 1 Cor. 10. 1.

"Able to do exceeding abundantly." Eph. 3. 20.

THOUGHTS FOR YOUNG PEOPLE.

The Needs of the Soul.

1. Like the Israelites, we are pilgrims to our Promised Land; and God's provision for their bodies is a picture or object lesson of his provision for our spiritual nature; for the spirit has its needs as well as the flesh, which can be supplied only by him who made both spirit and body. What the manna was to Israel, salvation through Christ is to us.

2. The manna was heavenly in its origin. It came from heaven and was provided by God himself. So is it with our salvation. Christ came down from heaven; the Bible is God's book; and all the supplies for our spiritual need are sent from above.

3. God gives to us what we need, but we must seek it, obtain it, and use it for ourselves. He did not cram the manna down their throats, nor place it on their tables; they must gather and prepare it themselves. So he gives us the opportunity of salvation, the word, and the means of grace—but we must put them to use. This requires frequent attention, endeavor, and application on our part.

4. The needs of the soul are continually returning, and must be constantly supplied. Each day the Israelites required a fresh supply of manna; and each day we need fresh supplies of grace. We are not saved once for all; but must *keep* saved. We may not read our Bible, and pray, and seek fellowship with God merely once a week; we need these means of grace every day.

5. The exercise of faith and work—trusting in God and doing his will—gives strength to our character. The manna was an education to Israel, and fitted the people for Canaan. So God's way of dealing with us is a part of his training to make us fit for heaven, when we reach it.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of the journey from the Red Sea, show the stations, and briefly state the events at Marah and Elim....It might be well to give a geographical preview on the Wilderness of the Wandering, its deserts and mountains, etc....Learn all that is told in the Bible about the manna: 1. Meaning of the name. 2. Its nature. 3. How supplied. 4. How obtained and prepared. 5. How long provided. 6. When it ceased. ....Note especially why the manna was given: 1. To supply the physical needs of God's people. (And will he not supply our needs also?) 2. To teach faith and obedience; to give training in character. 3. To prefigure Christ....Read carefully John 6, and see how the manna represented Christ....In the Pyrenees, a fire which destroyed cottages and vineyards uncovered veins of silver in the mountains; so the lack of food led to the revelation of God's abundant supply....Once,

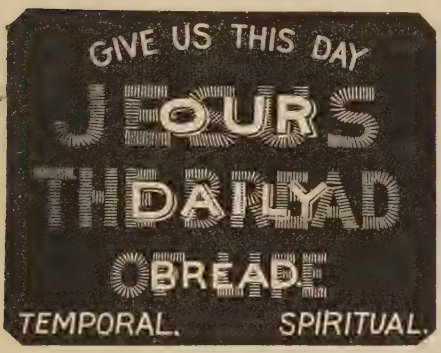
after a heavy snow-storm in Scotland, an old man was found sitting alone in a cottage with no fire and no food. His Bible was open upon his knees, and to the one who came to give him relief he said, "I am sitting under His shadow with great delight, and his food is sweet to my taste." He was partaking of the heavenly manna.

Songs from the Epworth Hymnal.

90. Break thou the bread of life.
110. Blest are the hungry.
112. Come to Jesus and be saved.
115. Weary child, by sin oppressed.
126. Lord, I hear of showers of blessing.
128. Take me as I am.
145. Saviour, like a shepherd lead us.
156. Guide me, O thou great Jehovah.
157. O holy Saviour, friend unseen.
170. I was a wandering sheep.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. With white or light blue chalk first make the words, "Jesus, the Bread of Life." Make the letters as represented in the diagram. The top sentence make with yellow chalk shaded with blue; the words, "Our Daily Bread," with red chalk, shaded with yellow. The lesson taught is the great truth taught in the Lord's Prayer—dependence on God for temporal blessings. Also this lesson teaches that Jesus is the hidden manna with which to feed our hearts. Back of our temporal needs is the great spiritual need of bread from heaven, so that when we pray, "Give us this day our daily bread," we should always pray, "Give us this day Jesus, the bread of life."

HEAVENLY MANNA.	SOUGHT EARLY. SOUGHT PERSONALLY. RENEWED DAILY. FAILING NEVER. ABUNDANT EVER.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God, the Bread-Giver.*

Review briefly the last lesson. Print "Deliverance" on the board in large letters. Ask who were delivered? From whom? By whom? How? If any thing is needed to recall the lesson, a few strokes of the crayon will help; a mountain on one side, a sea on the other, and a great many marks to stand for the host of Israelites on the sea-shore. Between them and the mountain, more marks to stand for Pharaoh's host. Make a path through the sea; in it print "God's way." Let children tell how the way of safety for God's people became the way of destruction for Pharaoh's army. Why was this? Because they were not following God!

ON THE WAY HOME.

The Lord was leading his people now to Canaan. They had to go through a wilderness to get there. Teach that this is a picture of our life in this world. We are on the way to the heavenly Canaan. God wants to lead every one of his children safe home. He is in the pillar of cloud, though we cannot see it.

Tell how the Israelites praised the Lord when they reached the other side of the Red Sea. The song of praise was led by Miriam, the little girl who had watched over the baby Moses so long before. Then they went on their journey. Tell how for three days they could find no water, and then how they were led to a place where they found twelve wells. Then they were glad and praised God again. But soon they were in trouble again. Now, they could get no food. They were out in the great desert where nothing could be had to eat. They thought they would starve to death! They found fault. This means that they forgot God. Does it mean this when we find fault?

Bread from heaven. Tell that God heard all the complaints of his people. He hears us complain when we are disappointed, when the weather does not please us, when we are ill, etc., and it grieves him as it did when the Israelites complained. Does he then stop sending us his good gifts? See how he treated the complaining Israelites. Tell about the manna he sent for food. Tell what it was like—a little round thing, white, like frost. It was a kind of sweet bread, which was very nice to eat. Every day God gave it fresh. All the people had to do was to go out and take it. Just so kindly he treats us. Ought we not to be ashamed to complain?

Jesus our bread. Teach "I am the Bread of Life," Tell that without this Bread our souls will starve and die. Every day we may take Jesus to be our strength and goodness. We cannot live on what he gave us yesterday: we must take him anew each day.

Lesson Word Pictures.

"Such a vast multitude!" says some wandering child of the desert creeping to the edge of a cliff, and then looking down into the valley. "O! how many tents! Look!" he cries to a companion; "see here, in the wilderness of Sin!" "Slaves from Egypt running away, and now they will starve," says the companion. "Where will they find food?" Yes, where? It is an anxious question down in the grim wilderness. Such a weary land, so hot, so dry, so hungry! Where can they find bread for all these fugitives from Egypt? It is hard for the tender children, hard for the aged, weary of the pilgrimage; and how hard for the sick, struggling to get back to strength and health again! "Run, Amram," bids a mother, "and ask bread at our neighbor's tent!" The boy Amram comes back, but he is empty-handed. "But our Benjamin, who has gone hunting in the wilderness," says the father, "may bring us game." The hunter brings back bow and arrow, but no game is slung over his shoulder. What if bread be lacking everywhere! Must the sick die for lack of nourishment? Must the little ones and the aged fall and not rise again? Soon will ghastly hunger stalk through the camp, bowing all even as the great hail-storm prostrated Egypt. But why do not the people call upon God? Have they forgotten Jehovah, that swung back

for them the secret portals of the sea? Who sweetened for them Marah's bitter water? Who guided them to Elim's spreading palms and cooling waters? They are forgetting God. They are sighing for Egypt's flesh-pots. But hark! Did a trumpet as in later days sound to call the people together. Did those two children of the desert, looking down from the edge of the cliff, hear a trumpet, its long, long peal echoing amid the crags? "See the people, hurrying out of their tents!" says one of the watchers from the desert. Yes, there they go! Amram's mother has caught him by the hand and started for the gathering. On Benjamin leans the weary grandfather, and joins in the jostling throng. Parents, children, the young, the old, all go save the feeblest and the sick and their attendants. "All gathering round that large tent away off there!" says one of the cliff watchers. "And see that cloud hanging above thnt tent! That is strange!" Yes, a cloud poised above the tabernacle, the cloud that burns at night, that leads in all marches, that halts in the time of rest. The people are holding back. They shrink from the holy courts. How can they venture amid their murmurings up to those consecrated gates! They fall back. "Come nearer!" Aaron is saying. But look, look up! That cloud, what a strange transformation is there! A wonderful glory transfuses it. The folds of the sunset draping the western sky now seem to fall in that cloud rising up as a wall between the pilgrims and the devouring wilderness. And then comes that wonderful announcement from Jehovah—flesh at even and bread in the morning! Yes, bread and meat for all that murmuring host. The glory fades out of the cloud. The people fall back from the tabernacle and retire to their tents. They wonder at the strange promise of Jehovah. Who will bring flesh? What great master of herds will drive sheep and oxen into the camp? What owner of wheat-fields will raise grain and cart it to these waiting, hungry tents? Lo, the wind drove in the quails, and because the same mighty God was feeding his people, lo, the wonderful manna on the ground!

B. C. 1491.] LESSON XI. THE COMMANDMENTS. [June 12.

Exod. 20. 1-11. [*Commit to memory verses* 3-11.]

1 And God spake all these words, saying,
2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shall have no other gods before me.
4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:
5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me:
6 And showing mercy unto thousands of them that love me, and keep my commandments.
7 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labor, and do all thy work:
10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:
11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day and hallowed it.

General Statement.

The Israelites pursued their journey to the south and east in the wilderness. At Rephidim, they were supplied with water from the rock smitten with the rod in Moses's hand. At the same place they were attacked by the wild Amalekites of the desert, not in open fight, but in an ambush, upon the rear of the advancing host. The attack was repelled by Joshua, though the battle was long in doubt, and the victory came not less by Moses's prayer than by Joshua's sword. Fifty days after the night of the passover and the departure from Egypt, they encamped in the valleys around Mount Sinai. Before them stood the gray walls of the mountain, almost perpendicular, so that one standing upon the plain might lay his hand upon its side. Its crown was covered with clouds, from which lightnings shot forth, while thunders rolled like the sound of a mighty trumpet. The people drew back in terror, but Moses climbed the height and entered the cloud. The record declares that the ten commandments were spoken in the hearing of all the host by the audible voice of God, and that they were afterward written by the finger of God upon the two tablets of stone delivered to Moses upon the mount. The spoken commands may have been each but a single sentence, to which explanations were added by the law-giver in the code of laws. Five of these sentences contained statements of duty to God and our parents, and were probably written upon one of the tables; and five more were statements of duty from man to man, comprised in the second table. No more compact and all-embracing code was ever given to the world; save once, when Jesus Christ, fifteen centuries afterward, declared that the entire law could be summed up in one word—*love*. Love to God, love to our parents, and love to our fellow-man is the ful filling of all God's requirements.

Explanatory and Practical Notes.

Verse 1. And God spake. The ten commandments were spoken audibly by a divine voice from the summit of Mount Sinai, which was in all probability *Ras Sufsafeh*, a peak standing in front of the plain *er Rahah*, where the Israelites were encamped. **All these words.** Some commentators are of opinion that each commandment was originally given in a single short sentence; and that the lengthened forms of the second, third, and others are explanatory additions afterward made by Moses.

2. I am the Lord. "I am Jehovah." The self-existent Being, and Creator of all things; the only Being having an original and supreme authority over men. **Thy God.** "*Thy* God" meant more to Israel than "the God of the heavens and the earth" would mean. It points to the fact that God had chosen Israel for his people, and each Israelite could feel that the Lord was his God. (1) *The covenant of Abraham is our covenant too, and each Christian can say, "My God."* **Brought thee out.** Here it is not Moses, but God, who is proclaimed as their deliverer and entitled to their gratitude. **House of bondage.** We too have been led out from a bondage to sin more bitter than that of Egypt, into a Christian liberty freer than that of Israel. (2) *Let us render to our God the reasonable service of our love and obedience.*

3. Thou. Notice that each command is addressed, not to the people at large, but to each individual. (3) *Remember that God speaks to you in each of these commandments.* **Shalt have no other gods.** It is taken for granted that every man must have some object of worship. No people on earth are so debased as

to be without a god. God's world has no atheists. But the ancient world worshiped "gods many and lords many." In the face of polytheistic conceptions of men God declares his own unity. **Before me.** Literally, "upon my face;" as if every idol were held up as an insult before the face of God. Whatever becomes the supreme object of a man's devotion is his god. (4) *Show how men make gods of wealth, pleasure, power, etc.*

4. Thou shalt not make. That is, for purposes of worship. The later Jews interpreted this law as a prohibition of all images and pictures; which may have been a safeguard when all statues were used as idols, but is certainly not necessary now. **Graven image.** The word is here intended to include molten as well as carved images. **Nor any likeness.** Every temple in the ancient world, except the Israelite, had its image. When the Roman Pompey forced his way into the holy of holies, he was surprised to find it empty and dark. **In heaven above.** Prohibiting the worship of birds, of angels, and of the sun, moon, and stars. **In the earth.** Images of men, beasts, and serpents, which were worshiped throughout the East. **In the water.** The principal idol of the Philistines was Dagon, "the fish-god;" and the South Sea Islanders worship the shark-god. **Under the earth.** That is, "lower in level than the earth," not implying that the waters are underneath the land.

5. Shalt not bow down. Every influence conspired to make the Israelites idolatrous; within them, the craving of the human heart after some visible object of devotion; around them, the example of all the lands, and of the whole world. **A jealous God.** The relation between God and his people is more than once referred to in Scripture as like that between a husband and wife. He required all their love and service, and would brook no rivalry. This is no arbitrary demand, but is only what is necessary for man's good. (5) *Let us enthrone God in our hearts without a rival.* **Visiting the iniquity.** That is bringing the results of one generation's sins upon another generation. **Fathers upon the children.** The race is a unity, and one evil member taints its blood for generations. The drunkard and the debauchee sow the seeds of depravity and disease in the blood of their descendants. An investigation showed that from one wicked woman a century ago, one hundred criminals were descended in four generations. **Third and fourth generation.** The limit to the results of one man's sin upon his descendants is thus fixed at his great-great-grandchildren. **Hate me.** And every one who does evil and loves it hates God.

6. Showing mercy. That is, favor to those who are undeserving, as are all in the sight in God. **Unto thousands.** Meaning not "unto thousands of people," but "unto the thousandth generation," that is, forever. Witness God's mercy to the Jews, as the reward for their great father's faith. (6) *God mercies are more enduring than his wrath.* **Them that love me.** Love is the essence of all worship, and obedience is the fruit of love.

7. The name of the Lord. So careful were the Jews of God's name that they would not destroy a scrap of paper until they had looked to see that it did not contain the word "God;" and they never pronounced the name "Jehovah" correctly, but always with a change of its vowel-sounds, regarding it too sacred for mortal lips, until at length the true pronounciation was lost. **In vain.** That is, to no purpose; by false swearing in judicial oaths, by profanity, by careless and reckless use. No crime is more common at the present time. God hears more oaths than praises as he listens to the voices of men. (7) *Teacher, warn your scholars against this sin.* **Not....guiltless.** Because this crime is so easily and thoughtlessly committed is no reason for supposing that it will be lightly passed over by the Judge of all men.

8. Remember. The use of this word shows that the Sabbath was not a new institution, established at the time of the giving of the law. **The Sabbath day.** The word means *rest;* and a Sabbath is needed by man for the sake of his physical, mental, moral, and spiritual nature. **To keep it holy.** That is, "consecrated," as something set apart and devoted to God. (8) *One day in each week is not man's, but God's, and should be used solely for him.*

9. Six days shalt thou labor. God's law recognizes the claims of the present life upon men, and commands all to have some work. (9) *God's world has no room for idlers.* **Do all thy work.** Get it done upon the six days, so that the seventh may be used for God. This does not mean that we should work until midnight on the day before the Sabbath, and then sleep until noon.

10. The seventh day. That is, one day in each seven; the special day being a matter of less consequence. **The Sabbath of the Lord.** It is not a day of mere idleness or pleasure, but a day sacred to communion with God. (10) "*When Sunday becomes a day of pleasure it ceases to be a day of rest.*" **Not do any work.** No secular work, for gain or for support. But works of necessity, religion, and charity may be done upon God's day. **Thy man-servant, nor thy maid-servant.** Too often, those who refrain from work themselves on the Sabbath will require it of their servants. **Nor thy stranger.** The foreigner who might be dwelling within the gates of the Israelite city must be required to observe this law, and should enjoy its privileges.

11. In six days. Those who accept the conclusions of geology concerning the creative periods see their commemoration in the six days of the week. **Rested the seventh day.** Having completed his work in creation. Scientists tell us that no great change has come upon the earth since the creation of man; and hence we are living in God's great rest-epoch of the world's history. **Blessed the Sabbath day.** The essence of the commandment is the consecration to God of one day in each week. The Old Testament proclaims God as the Creator and Ruler, hence that day was chosen which represents his completed work. The New Testament teaches Christ; and when he arose from the dead on the first day of the week a new lesson was given to the race, not superseding, but supplementing, the old, and ever pointing the race to the only work greater than creation—that of completed redemption.

HOME READINGS.

M. The commandments. Exod. 20. 1-21.
Tu. Jesus and the commandments. Matt. 5. 17-37.
W. The rich young man and the commandments. Matt. 19. 16-30.
Th. The lawyer and the commandments. Matt. 22. 23-46.
F. The dominion of law. Rom. 7. 1-25.
S. Christ the end of the law. Rom. 8. 1-28
S. The law of love. John 15. 1-17.

GOLDEN TEXT.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart. Matt. 22. 37.

LESSON HYMN. C. M.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how can words with equal warmth
The gratitude declare,
That glows within my ravished heart?
But thou canst read it there.

Through all eternity to thee
A grateful song I'll raise;
But O, eternity's too short
To utter all thy praise.

TIME.—1491 B. C. What an eventful year!

PLACE.—Mount Sinai.

DOCTRINAL SUGGESTION.—Love to God.

QUESTIONS FOR SENIOR STUDENTS.

1. Our God.
Where were the ten commandments spoken?
Had Moses ever been at this mount of God before?
What promise was fulfilled by this service at Horeb?
How were the commandments given to Moses?

How does God reveal himself in these commandments?

What does God mean by the expression "thy God"—that they had chosen him, or he them?

How only can a man hope to keep the commandments?

What claim have we to call God "our God?"

Are these commandments binding on us?

How would you answer the man who says they are a relic of a past age and are obsolete?

2. Our Duty to God.

On what ground did God rest his claim to Israel's obedience?

On what ground can he rest a claim to our obedience?

What is our duty to God?

How many distinct duties are contained in these first eleven verses of this chapter.

Name them.

What is the very first duty of man?

In order to guard against the division of the heart in worshiping more gods than Jehovah, what other commandments were necessary?

What is the great thing which men desire to accomplish for God in this world?

Practical Teachings.

God requires certain things of us to-day—

1. Worship:
   "O come, let us worship and bow down, let us kneel before the Lord our Maker."
2. Reverence:
   "O fear the Lord, ye his saints; for there is no want to them that fear him."
3. Obedience:
   "To obey is better than sacrifice; and to hearken than the fat of rams."

Hints for Home Study.

1. Learn all you can of the position of the camp of Israel before Sinai.
2. Carefully compare the account of the commandments as given by Moses in Deut. 5. 6–21, and note differences, if any.
3. Make a list of several ways in which men to-day break the first commandment?
4. Write out your own ideas of what the fourth commandment means to-day.
5. Commit all the commandments to memory, and repeat them all once each day for the whole week.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Our God.

Of whose "words" does this lesson tell?

Whose God does he declare himself to be?

What deliverance had he wrought for his people?

By whom had he effected the deliverance?

What great deliverance has he effected for us? 1 Thess. 1. 10.

2. Our Duty to God.

What is the first commandment?

What may we not make as objects of worship?

How long does God punish evil?

To whom does he show mercy?

What does the third commandment forbid?

Why should we revere God's name?

What is the fourth commandment?

What is required of us during six days?

What on the seventh day?

Why was the Sabbath made a rest day?

How does Jesus sum up our whole duty to God? (See Golden Text.)

What relation has love to law? Rom. 13. 10.

Teachings of the Lesson.

What proof have we in this lesson—

1. Of the goodness of God?
2. Of the justice of God?
3. Of the holiness of God?

Hints for Home Study.

By how many and what names are the commandments called in the Bible?

QUESTIONS FOR YOUNGER SCHOLARS.

Who spoke to the children of Israel from Mount Sinai? **The Lord God of Israel.**

Of what did he remind them? **Of their deliverance from the land of Egypt**

How had he shown his power over all the earth? **By the mighty miracles he had done.**

What was his first command to them? **"Thou shalt have no other gods before me."**

Why did he so command them? **Because he alone was worthy to be first in their hearts.**

What was his second commandment? (Recite ver. 4, 5, and 6.)

Why did God give them this command? **To save them from the sin and unhappiness of idolatry.**

What was his third command? (Recite ver. 7.)

What is it to take God's name in vain? **To speak it carelessly, lightly, irreverently, or profanely.**

What was his fourth commandment? (Recite ver. 8, 9, 10, 11.)

Who kept the first Sabbath? **God himself, when he rested from his work on the seventh day.**

What commandment spoken by Christ includes these first four Commandments spoken by God? (Repeat the Golden Text.)

Words with Little People.

If you trust father, or mother, or friend more than God, you break the first Commandment.

If you love fine clothes, or money, or worldly things better than God, you break the second Commandment.

If you think more of your name than of God's name, you do not keep the third Commandment.

If you prefer the six days of work to the day set apart for God, you cannot keep the fourth Commandment.

THE LESSON CATECHISM.

[For the entire school.]

1. What law did God give to his people? **The Ten Commandments.**

2. Where did God speak his commandments? **From Mount Sinai.**

3. What is the first commandment? **"Thou shalt have,"** etc.

4. What is the second commandment? **"Thou shalt not make,"** etc.

5. What is the third commandment? **"Thou shalt not take,"** etc.

6. What is the fourth commandment? **"Remember,"** etc.

7. What is the sum of the first four commandments in the Golden Text? **"Jesus said,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"The Lord thy God."

I. A PERSONAL GOD.

I am the Lord thy God. v. 2.

"In the beginning God." Gen. 1. 1.

"He that built all things *is* God." Heb. 3. 4.

II. THE ONLY GOD.

No other gods before me. v. 3.

"The Lord our God is one Lord." Mark 12. 29.

"One God and Father of all." Eph. 4. 6.

III. AN INVISIBLE GOD.

Shall not make . . . any graven image. v. 4.

"God *is* a spirit." John 4. 24.

"No man hath seen God." John 1. 18.

IV. A JEALOUS GOD.

The Lord . . . a jealous God. v. 5.

"The Lord, whose name is Jealous." Exod. 34. 14.

"A holy God . . . a jealous God." Josh. 24. 19.

V. A JUST GOD.

Visiting the iniquity . . . that hate me. v. 5.

"Just and right is he." Deut. 32. 4.

"No respect of persons with God." Rom. 2. 11.

VI. A MERCIFUL GOD.

Showing mercy . . . that love me. v. 6.

"The Lord . . . *is* gracious and merciful." 2 Chron. 30. 9.

"A God ready to pardon." Neh. 9. 17.

VII. A HOLY GOD.

Shalt not take . . . name . . . in vain. v. 7.

Holy and reverend *is* his name. Psa. 111. 9.

Holy, holy, holy *is* the Lord. Isa. 6. 3.

THOUGHTS FOR YOUNG PEOPLE.

What God Expects of Us.

1. God expects us to recognize him as our God and ourselves as his children. He has been a Father to us, he deals with us as his sons, and he has a right to the love and obedience of sons from us. v. 1, 2.

2. God expects us to have no object of love higher than himself, or coming between ourselves and himself. That which any man loves more than all else is his god. Let us not make a god of money, or of pleasure, or of any selfish purpose in life; but let us keep other aims subordinate to the thought of God. v. 3.

3. God expects us to avoid idol-worship and to oppose it. Let us remember that more than half of the human race are to-day bowing down before idols; and let us help to give them the knowledge of the true God. v. 4-6.

4. God expects us to honor his name, and to speak it with all reverence. There is no crime more common than profanity, none more absolutely useless, and none with less excuse. You would not allow any one to speak contemptuously of your father or your mother—do not sanction contempt for your heavenly Father. v. 7.

5. God expects us to give to him one day in each week. He has a right to all our time, but he gives us all save one day. Let us hold the Sabbath as the pearl of all the week, count it a privilege, and make it a delight. v. 8-11.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of the Sinaitic group of mountains, show Ras Sufsafeh and the plain er-Rahah, where the Israelites heard the law....Give a word picture of the scene of the lesson... Let each scholar memorize and repeat these commandments....The lesson contains two lines of thought: 1. **God.** Show what is here taught concerning God in this lesson (see Analytical and Biblical Outline). 2. **Our duty to God.** (See the Thoughts for Young People.)....Explain each commandment and show: 1. What it means. 2. What it forbids. 3. How it is disobeyed at the present time. 4. What it requires. ....A great philosopher of antiquity was asked to define God. He required a day for meditation, then two days, then three, and then said, "The longer I contemplate God, the less I am able to understand him."....Napoleon, hearing some of his officers speaking scornfully of God's existence, pointed up to the starry heavens, and said, "Gentlemen, who made all that?" ....A man said, "I would go through fire and water to get a glass of liquor." Drink was that man's god....An estate in Scotland pays a rental of one kernel of wheat every three months merely to show who is its owner. So every oath is a token of who owns the swearer.

Songs from the Epworth Hymnal.

5. From all that dwell below the skies.
7. Angel voices breathing ever.
11. Jesus, where'er thy people meet.
15. In thy name, O Lord, assembling.
33. O day of rest and gladness.
34. With joy we hail the sacred day.
39. How good thou art to me.
41. The love of God.
44. Praise for his greatness.
46. Holy, holy, holy.

Blackboard.

BY J. B. PHIPPS, ESQ.

This illustration teaches that we cannot keep nine commandments and break the tenth. The breaking of any one command breaks the law, and makes the person guilty. One cannot commit a theft and plead as an excuse that he has not been a house-burner. He will be judged for the offense committed. A prison is a place of punishment for criminals, and all are criminals in the eyes of the law, though each one may have been guilty of breaking one law only. There will be no desire to break the law, or danger of breaking it, if the following ten words are kept in the heart as one command for the ten commandments: "Thou shalt love the Lord God with all thy heart."

Lesson Word-Pictures.

As far as you can see, that vast, hushed, awful gathering. Before them is that smoking mountain. Out of the clouds come those heavy, penetrating reverberations. There are the priests. There is Moses. Over all, in all, impressing Himself upon every soul, is that solemn presence of Jehovah. Hark! Hear that series of solemn announcements! "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." The impressive details all come back: the hurried, anxious, jubilant exodus; the panting columns of slaves, their kneading troughs on their shoulders, hurrying up their bleating flocks, all pressing toward the Red Sea only to be penned up by its shores; that awful wind from God brushing the bed of the Red Sea dry; that frightened rush to the other shore; that beautiful light poured down from the cloud; and then the wild, echoing, triumphant song of free men on the farther shore. In all this was seen the hand of Jehovah bringing forth his people. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image....Thou shalt not bow down thyself to them." How the old days return in memory when Israel daily saw Egypt's imposing shadowy temples, and gazed at Egypt's gods blocking the way to heaven. No image-worship now. Naught in that simple desert tent within the tabernacle courts. Naught but an unseen, sacred Presence making the inner place holy. God everywhere also—in the solemn sanctuary and out under the limitless sky, shining by night out of the cloud above the tabernacle, and in the face, too, of sun, moon, and stars. No image

anywhere, only Himself, strong, just, and kind. "Thou shalt not take the name of the Lord thy God in vain." Let there be no scene of irreverent ridicule where the blasphemer is lightly breathing the sacred name, or one of wrath where he is angrily cursing therewith, but every-where the reverent, sincere users of that word of God. "Remember the Sabbath day to keep it holy." How blessed the rest-day! The rising sun looks down on a joyfully resting encampment. No shout of the manna gatherers is in the stretching fields. The tired beasts of burden undisturbed browse on the welcome herbage. The tender-footed flocks halt and rest. Around the joyful tents is no sound of wearing work. The vast caravan halts. No trumpet echoes its warning to rise, strike every tent, and move away on the long, wearying march. The fair white cloud above the tabernacle stirs not. It only stretches heavenward, as if inviting mortal feet up its silver stairway. And see! As if in response to its beckoning, the smoke of sacrifice ascends from the altar below. The priests are there in the sacred garments of their ministry. And hark! The voices of singing men and singing women rise up as penitence, faith, and love strive to reach that shining stairway and mount into the presence of God. Through the day there are only gatherings for worship, or happy little family groups, rejoicing in the innocent fellowship of pilgrims resting on the way to the promised land. Hallowed reminder of God's great seventh day in the creative week! Earth spreading out in its emerald beauty; the blue sea mirroring the blue sky; the birds singing their happy songs in a world without sin; man appearing as the crown of this creation; God rejoicing in a work beneficent and good —blessed the Sabbath day that recalls this consummated work in creation and anticipates a still grander achievement in redemption!

Primary and Intermediate.

LESSON THOUGHT. *Love to God.*

(Teachers will find it a help to have a map of the journeys of the Israelites. A very good one is found in the *Berean Beginner's Book.* Enough of this can be placed on the board to remain two or three Sundays, to interest the children greatly.)

Mount Sinai. Recall the murmurings of the Israelites, and teach that the people who do not trust God make a long and round way for themselves to the heavenly Canaan. Point out the Red Sea crossing, and the straight, short way to Canaan, on the map. Then point out Mount Sinai, and show how far out of the way they had gone. They had thought more about themselves than about God. No wonder they had lost their way! Now, in the third month after they left Egypt, they were here at Sinai. They pitched their tents before the mountain. Here the Lord told Moses that if the people would only obey him he would always take care of them. Tell how quick they were to promise this. But God knew they would forget, and he said he would come himself and speak to them, and see if they would not remember after that.

God speaking. Picture the scene—the two days of solemn preparation, the pillar of cloud resting on the mountain, the thunder and lightnings and the loud trumpet peal, and all the people, men and women and children, waiting to hear God speak! They could not see him, but they could hear his voice, as he spoke his commands to them. What were they?

1. Call for first commandment. Tell that this means that the whole heart must be given to God. We break this command when we love any thing or any body better than we love God.

2. The second commandment tells us that we must not make any image or picture of the great God, and we must not worship any such image or picture. God is not like man. He is a Spirit, and we must worship him in our hearts.

3. The third commandment forbids our using the name of God carelessly or uselessly. It teaches us that we must read the Bible, and recite Bible texts seriously, and never forget that God is a very great and holy Being.

4. The fourth commandment tells us to keep God's day holy. It begins, "Remember." Where and when had God given this command before? This is a part of the commands God gave that day. These four in rhyme may be easily learned:

All worship be to God alone;
To graven image bow not down;
The name of God take not in vain;
God's holy day keep free from stain.

B. C. 1491.] **LESSON XII. THE COMMANDMENTS.** **[June 19.**

Exod. 20. 12-21. [*Commit to memory verses* 12-17.]

12 Honor thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbor.

17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Mo'ses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Mo'ses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Mo'ses drew near unto the thick darkness where God *was*.

General Statement.

After our duties toward God above us, come our duties to those around us, our fellow-men; and these form the laws of the second table. Between the two classes of obligation stands the fifth commandment, respecting our parents, who are above us, and next to God in honor and reverence. The sixth commandment places its guard around human life, forbidding murder, and the passion which leads to it. The seventh commandment protects the family from destruction through fleshly lusts, and forms the foundation of all social order. The eighth commandment is the defense of property, by which life must be supported. The ninth commandment is the protection of character, which is more precious than property, against the

attacks of falsehood. The tenth commandment places its watch upon the heart, which by its covetous desires endangers all the other laws to violation; for all crime against our neighbor begins with an inordinate desire. If we would sum up all these commandments respecting our fellow-men, we can express them in the sentence of the Golden Text. "Thou shalt love thy neighbor as thyself." This substitutes an active principle for a negative command, and makes all the commandments needless; for the heart that loves all men will never wish to wrong any man. The awful Voice from the cloudy summit of Mount Sinai ceased when the tenth sentence was spoken, for the cardinal principles of all law had been enunciated for all time.

Explanatory and Practical Notes.

Verse 12. Honor. This means a loyal respect, a willing obedience, and a tender love, in unison. **Thy father and thy mother.** Who are entitled to honor as the human authors of our life, as the self-denying protectors of our tender years, as our guardians and instructors, and as the representatives of God's relation to us. No other love will suffer and give so freely as the love of mother and father. **That thy days may be long.** A direct promise (and the only commandment containing a promise) of long life, both to the individual and the nation, as the result of filial honor. In its literal fulfillment this promise may be modified by other laws of heredity and circumstance, yet in general it will be found true. And national life follows from the same cause, since respect for parental authority leads to civil order, as is illustrated by the long duration of Rome, and still longer of China, two nations remarkable for the filial virtues. **The land which the Lord thy God.** To the Israelites, Canaan; to us, the goodly land which is as clearly God's gift, since it was held in reserve by almighty power for our fathers. (1) *God watches over those who revere their parents.* (2) *Is there not need in our age and land of an awakening to this commandment?*

13. Thou shalt not kill. Life is to be held sacred as the most precious of God's gifts and as the basis of human existence. This law forbids: 1. Murder. 2. Passions which lead to murder. 1 John. 3. 15. 3. All employments and amusements which injure the body and shorten life. 4. All business which tends to destroy life in others, as rumselling. 5. All evil habits which injure the body and are a slow suicide, as the use of liquor, and, with young people, of tobacco. But it is to be interpreted in the light of other laws which authorize the killing of men. 1. In self-defense. 2. As the penalty of crime, after due trial. 3. In war, waged justly or necessarily. (3) *As shown from history, men have placed a lower value than God has placed upon human life.* (4) *Let us watch our tempers, which are the mainsprings of murder.*

14. Thou shalt not commit adultery. A prohibition to all sensuality, not only in act, but in word and thought (Matt. 5. 28); guarding the sacredness of marriage, protecting the family, and watching over the social relations, out of which may spring so much of good if they are innocent, and so much of evil if they are guilty. This commandment forbids: 1. The cherishing of a corrupt and debasing imagination, which revels in thoughts of wickedness. 2. All amusements which would foster such an imagination, or promote an undue familiarity between the two sexes. That the average theater and the average dance come under this law few will question. 3. The reading of books and periodicals which lead to impure thought. Some of these are lower in their level of iniquity than others, but there are corrupting papers sold at almost every news-stand. 4. Such pictures as represent crime or suggest social immorality, of which there are many in picture-galleries or on the walls of parlors. 5. Such a style of dress worn by women as unduly exposes the person and suggests lascivious thoughts. 6. Such conversation, and especially such jesting, as by a double meaning to words imparts an impure suggestion. (5) *One hour of sin may soil a heart and wreck a character forever.* (6) *Let every youth bear on his heart the "White Cross" of purity.*

15. Thou shalt not steal. To steal is to take from another that to which we have no right, or to withhold from another his just due. This commandment is violated, not only by acts of theft and robbery, but also, 1. By fraudulent bargains, taking advantage of others. 2. By charging unjust prices, or conversely by not paying fair prices. 3. By underpaying employees, or, on the other hand, through combination by compelling employers to overpay. 4. By incurring debts knowingly, which we cannot pay. 5. By falsehood in making out returns of property for taxation. (7) *If all men would obey this command there would be an end of all strikes and labor troubles.* (8) *In the end every dishonest man will be a loser.* The Tweeds and the "boodle aldermen" show here a faint picture of what will follow every act of dishonesty hereafter.

16. Thou shalt not bear false witness. That is, make a false statement. This requires truthfulness in all utterances. We are not to state an untruth knowingly; nor by look or gesture convey a misapprehension; nor mislead by concealing a part of the truth. (9) *There are no white lies in God's sight.* (10) *We carry in our tongues the reputations of our fellow-men.* **Against thy neighbor.** As interpreted by Christ in the parable of the Good Samaritan. This means any fellow-being, near or far, friend or foe.

17. Thou shalt not covet. A final command which places a wall around all the rest, by interposing a check upon the heart itself, since the beginning of every crime is within. To covet is to desire that which belongs to another, not in a passing, incidental way, but with a longing impulse which might lead to a wicked act. Just where lies the boundary between the innocent and guilty wish it is not easy to decide; hence the greater need of watchfulness over the desires. **Neighbor's house.** Here named as representing all property. (11) *He who does not covet another's goods will never rob him of them.* **Neighbor's wife.** A check upon that sensual lust which is in danger of leading to social crime. **Nor any thing.** There may be covetousness without coveting. One is the passion for accumulation, the other the specific longing for that to which we have no right. The best guard against both is the spirit of contentment.

18. Thunderings and . .. lightnings. These may have accompanied the giving of the law; or else, having ceased during the utterance of the "ten words," they broke out anew at their close. They were intended to impress the law more deeply upon the mind and memory of those who heard it, and to show that it was divine in its origin and authority. **They removed.** Drawing back from the base of the mountain as far as possible, and hiding in the adjoining valleys. (12) *If men fled from God here, how will they shrink from him hereafter?*

19. Speak thou with us. From Deut. 5. 23 it appears that the request was presented through the elders of the tribes. They regard Moses as speaking with the authority of God's representative. **Let not God speak with us.** Man in his fallen state dreads a meeting with God and seeks for a mediator, or one who can stand between the two. Moses was such a mediator, between God and Israel. (13) *Men must be reconciled with God if they are to dwell with him forever.*

20, 21. Fear not. Two kinds of fear are referred to in this verse. Moses encouraged his people to free themselves from the fear of terror and alarm, since God is their friend. But in the words **his fear may be before your faces** he seeks to increase in them the fear of reverence for God, the regard which a loving son feels for a parent and his authority. **Come to prove you.** The evidence of their fear of God would be found in their obedience to the law which they had just received. **Moses drew near.** Moses alone entered within the cloud, and for forty days remained in communion with God upon the mount, receiving the laws for the guidance of his people.

HOME READINGS.

M. The commandments. Exod. 20. 1-21.
Tu. The type of Christ. Heb. 9. 1-28.
W. The Christian's hope. Heb. 12. 1-29.
Th. The perfect law. Psa. 19. 1-14.
F. The law forgotten. 2 Chron. 34. 14-28.
S. The law remembered. Neh. 8. 1-18.
S. The law of love. 1 John 3. 1-16.

GOLDEN TEXT.

Thou shalt love thy neighbor as thyself. Matt. 22. 39.

LESSON HYMN.

Dare to do right! Dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to do right! Dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero, and battle to death.

TIME, PLACE, CIRCUMSTANCES.—Same as last lesson.

DOCTRINAL SUGGESTION.—Love to man.

QUESTIONS FOR SENIOR STUDENTS.

1. Man's Duty to Man.

How many duties to man are enumerated in these commandments?
What is the thing demanded in respect to parents?
Why?
What is the demand made in respect to human life?
In whose hand only is the control of life?
Why is purity of morals demanded?
What was the doctrine of "protection" in the days of Moses?
How did the commandments attempt to shield character?
What was the great and final safeguard for the relations of men to each other?
How did Christ express the sum of this series of commandments?

2. Man's Fear of God.

By what manifestations were these utterances of God attended?
What was the effect on the people?
What was Moses's word of assurance?
How can you explain the 20th verse: "Fear not: God is come....that his fear may be before your faces?"
What want of the race was typified by the request in ver. 19?
What was the nature of the people's fear?
Was it terror or reverence?
What is godly fear?
Why should men fear God?
If man did his whole duty by man, and truly feared God, what would be the condition of the world?

Practical Teachings.

Here is the whole code of laws necessary for a world—
Moses spoke on the side of prohibition, "*Thou shalt not.*"
Christ spoke on the side of positive goodness, "*Thou shalt love the Lord,*" etc.
Moses pointed at sin, which threatened.
Jesus pointed to God, who loved.
Moses represented *one great No.*
Jesus represented *the eternal Yes.*

Hints for Home Study.

1. Notice each thing bidden and forbidden in all the commandments.
2. The commandment does not say obey thy father and thy mother. It says honor. Find out exactly what that means.
3. Examine history to see if the faithful observance of the laws of ancient Rome had any thing to do with prolonging her national life.
4. Examine Scripture history in Samuel and Kings to see if the nation prospered when it honored the teachings of the fathers, and suffered when it forsook them.
5. Repeat these ten commandments each day of the wesk till Sunday.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Man's Duty to Man.

What is our duty to parents?
Why is this duty enjoined?
In what respect is this the first commandment? Eph. 5. 2.
What is the law about taking human life?
How can one be a murderer without taking life? 1 John 3. 15.
What is the seventh commandment?
What is the law which guards the property of another?
What commandment guards a neighbor's good name?
What is forbidden in regard to our neighbor's prosperity?
What supreme duty do we owe to our neighbor? (See Golden Text.)

2. Man's Fear of God.

What four things did the people see?
Why did they stand "afar off?"
What did they fear?
Why had God spoken to the people?
What would keep them from sinning?
Where was God?
Of what is true fear of God the beginning? Prov. 1. 7.
How should this fear be shown? Prov. 8. 13.

Teachings of the Lesson.

Where in this lesson are we taught—
1. To honor all men?
2. To revere God?
3. To keep his commandments?

Hints for Home Study.

Find Christ's teaching in regard to man's duty to man in a single sentence.

QUESTIONS FOR YOUNGER SCHOLARS.

What is the fifth commandment? (Recite ver. 12.)
What is it to honor your parents? **To love, obey, and care for them.**
What is the sixth commandment? **"Thou shalt not kill."**
What does Jesus call murder? **Hate in the heart.**
Why? **Because it is the spirit of murder.**
What is the seventh commandment? (Recite ver. 14.)
What is the eighth commandment? **"Thou shalt not steal."**
What are we doing when we refuse to give God our hearts? **Stealing.**
Why? **Because we are keeping what belongs to another.**
What is the ninth commandment? (Recite ver. 16.)
What is the tenth commandment? (Recite ver. 17.)
What command of Christ includes the last six of the law? (Repeat the Golden Text.)
What accompanied the giving of the law to Moses? **Darkness and thunderings and lightnings and smoke.**
Of what were these a sign? **Of the awful majesty of God.**

Words with Little People.

"The law of the Lord is perfect, converting the soul."
"The commandment of the Lord is pure, enlightening the eyes."
"The statutes of the Lord are right, rejoicing the heart."
"The fear of the Lord is clean, enduring forever."
"Blessed are they that do his commandments."

THE LESSON CATECHISM.

[For the entire school.]

1. What is the fifth commandment? **"Honor," etc.** **2.** What is the sixth commandment? **"Thou shalt not kill."** **3.** What is the seventh commandment? **"Thou shalt not commit adultery."** **4.** What is the eighth commandment? **"Thou shalt not steal."** **5.** What is the ninth commandment? **"Thou shalt not bear,"** etc. **6.** What is the tenth commandment? **"Thou shalt not covet,"** etc. **7.** What is the sum of the last six commandments, as given in the Golden Text? **"Thou shalt love,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Social Duties.

I. TO PARENTS.

Honor thy father and thy mother. v. 12.
"Children, obey your parents." Col. 3. 20.
"Ye have obeyed....stand before me." Jer. 35. 18, 19.

II. To Human Life.

Thou shalt not kill. v. 13.

"By man shall his blood be shed." Gen. 9. 6.

"Hateth his brother is a murderer." 1 John 3. 15.

III. To the Family.

Thou shalt not commit adultery. v. 14.

"Out of the heart proceed evil thoughts." Matt. 15. 19.

"Mortify therefore your members." Col. 3. 5.

IV. To Property.

Thou shalt not steal. v. 15.

"Let him that stole, steal no more." Eph. 4. 28.

"Nor thieves....shall inherit the kingdom." 1 Cor. 6. 10.

V. To Character.

Thou shalt not bear false witness. v. 16.

"In thy holy hill....backbiteth not." Psa. 15. 1, 3.

"Slandereth his neighbor....cut off." Psa. 101. 5.

VI. To the Heart.

Thou shalt not covet. v. 17.

"Beware of covetousness." Luke 12. 15.

"Conversation *be* without covetousness." Heb. 5. 13.

THOUGHTS FOR YOUNG PEOPLE.

Love of our Neighbor.

1. Our nearest "neighbors" are our parents, whom we should honor, love, and obey. By love to our parents we learn love for God. v. 12.

2. Every person is our neighbor, and we should refrain from all injury to his life or person. Life is God's greatest gift, and it should be held in reverence. Let us watch against anger, which is the root of murder. v. 13.

3. Love of our neighbor requires us to be pure and noble in all our social relations. Let men honor womanhood, and women honor manhood; and let each be pure in relations with one another. v. 14.

4. Love of our neighbor will impel us to be honest in our dealings with our neighbor, not seeking to rob him of any thing that is his just due. v. 15.

5. Love of our neighbor requires us to protect the good name of every man, to say nothing to his injury or dishonor, except when duty demands it; and to tell the truth, and nothing but the truth. v. 16.

6. Love of our neighbor requires us to watch carefully over our own heart, so that we will not wish to take that which belongs to another. v. 17.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The simplest plan of teaching this lesson is probably the best one; therefore we recommend that each commandment be taken up and presented to the class. 1. Let some one scholar, or several in succession, repeat it; or if the class have a separate room let all repeat it in concert. 2. Let the teacher explain its meaning and application; what it forbids and what it requires. 3. Let the Scripture references in the Analytical and Biblical Outline be read as each commandment is presented. The references should be read from the Bible, not from the Journal. 4. By question and suggestion draw out from the pupils various ways in which the commandment is broken. 5. Show how the commandment is fulfilled best by love to all men. ... Let the same plan be followed with all the commandments as is suggested above for one. Illustrations: Com. V. A prince of the Mogul line in India made war upon his father, took him prisoner, and kept him in prison until his death. That prince was afterward treated in the same way by his son; and that son afterward by his son; so that dishonor to parents was punished in succession through four generations.... Com. VI. I saw in a factory a certain process of manufacture. Said the manager, "This work poisons the men who engage in it, and they generally die in six months." "How, then, can you obtain men to do it?" "O, we pick up green hands and give them good wages; though the process is a simple one. Sometimes they find out their danger in a few weeks and give up the work; and sometimes they stay too long and die." ....Com. VII. An immoral man said that his lust for wickedness began with looking at one bad picture and reading one bad book....Com. VIII. A miner in Australia murdered a fellow-miner in order to obtain a large diamond which he had found. Afterward, his diamond proved to be a crystal of common quartz.... Com. IX. Æsop, when commanded by his master on two successive days to furnish a dinner of the best and worst dishes in the world, on both occasions placed on the table nothing but *tongues*, and said, one day, "The tongue is the best thing in the world by its power to do good;" and on the next day, "The tongue is the worst thing in the world by its power to do evil." Com. X. A murderer executed in New York (Chastine Cox) said that he was impelled to his crime by seeing jewelry in the house where he was employed, and, being desirous of obtaining it, murdered his employer.

Songs from the Epworth Hymnal.

149. Just as I am, thine own to be.
152. Take my life and let it be.
155. It is well with my soul.
163. My Jesus, as thou wilt.
170. I was a wandering sheep.
173. I need thee every hour.
187. Father, lead me day by day.
193. I love thy will, O God.
196. Saviour, listen to our prayer.
203. Keep thou my way.

Blackboard.

BY J. B. PHIPPS, ESQ.

These two figures, one representing the letter of the law, written on a stone tablet, and the other the spirit of the law, written on the heart, teach the positive and negative sides of the commands. The commands say

"Thou shalt not" sin, and they stand to-day unrepealed. They are perfect and eternal. They cannot be amended or repealed. They are so simple as not to be misunderstood, and so comprehensive as to cover "the whole field of morality." Jesus gives to us the spirit of the law. It is positive. "Thou shalt love the Lord thy God with all thy heart. Thou shalt love thy neighbor as thyself." The spirit of love is greater than the fear of punishment. Keep the spirit of the law in your heart, and there will be no difficulty in keeping the letter of the law.

Primary and Intermediate.

LESSON THOUGHT. *Love to Man.* Make two tablets on the board. At the top of the first print, "Duty to God." Below, make numbers, 1, 2, 3, 4, and call for the commandments. Question on each, to make sure that children understand their meaning. Tell that God gave the commandments to Moses written on two tables of stone. Recall Golden Text of last lesson, and tell that Jesus summed up the first four commands in this one text.

Print at the top of second tablet "Duty to Men," and tell that the remaining commands are to teach us how to treat one another. Call for Golden Text, and show that Jesus summed up the last six in this one text.

Make numbers, 5, 6, 7, 8, 9, 10, on the second tablet, and call for the commandments, helping children to see how the Golden Text shows the way to keep each one of these.

5. If a child loves his parents as much as he loves himself he will not treat them in such a way as to make them feel badly. No one wants to make himself unhappy, and parents are made unhappy by disobedience and disrespect from their children.

6. It is hate in the heart which leads to murder. Hate and love cannot live together; so if we love others as we love ourselves there will be no hate, and then there can be no murder.

7. Evil thoughts lead to evil deeds. Evil soils both the soul and the body. We do not want to harm ourselves by letting evil in, and so we must keep all that is impure away from others if we would love them as we do ourselves.

8. Does it trouble and hurt people to take away that which belongs to them? Ask if it troubles and hurts you. Then you must not do it to others.

9. All lying and deceiving come under the head of "false witness." Love others as well as you love self, and you will not tell any thing untrue about them.

10. To covet is to want what belongs to another. You are glad to have something good because you love self. Now, if you love another as well as yourself, you will not want their good things.

Teach that we cannot keep these commands ourselves, but Jesus can keep them for us if we let him live in our hearts. Here are the last six in rhyme:

To parents be all honor paid;
Thou shalt not kill, the Lord hath said;
From evil thoughts turn thou away;
Thou shalt not steal, God still doth say;
In all thy speech, let truth be heard;
And covet not: 'tis God's own word.

Lesson Word-Pictures.

"Honor thy father and thy mother." What a beautiful picture of the pilgrim tribes encamped as the twilight comes on, as the shadows roll noiselessly down into the valleys, while the glory of the setting day climbs up the hill-tops and crowns them. In some tent door sit father and mother, gray-haired and weary after the toil of the day. Judah comes in from the care of the flock which Jacob still is tending, and how reverent his salutation! How quick his feet to bring water from the brook or wood from the grove! Rachel hastens from the field where in the morning she will gather the manna like hoar-frost, but to-night she brings the flowers for the mother's delight. She presses upon her the choicest seat, and does each menial task. How sympathetic, and helpful, and honoring is all the service of Judah and Rachel! "The land which the Lord thy God giveth thee." They are pilgrims now, Judah and Rachel. They are looking forward to the land of promise. No shifting tents will be there, no days of weary journeying, no graves left behind in the solitude of the desert, but stable homes they will have in life, and in death resting-places that a near affection will steadfastly cherish. In that promised land there shall be for Rachel and Judah a life lengthened out by that regard for law which Judah first learned at his mother's side, and Rachel first administered in the service of home. "Thou shalt not kill." Only a thought of anger, but how it grows! It becomes a wish of ill-will, a sudden impulse to strike, a hand rashly lifted, a blow recklessly given, and there is a lifeless body on the ground. Such was the sin of Cain. "Thou shalt not commit adultery." Only an impure thought, a spark that flames into the sin ravaging the soul and destroying the peace of home. That was the sin of David. "Thou shalt not steal." Only a thought of the riches of another, of silver and raiment. Only a desire like a little stream swelling, growing, raging into a purpose, till the silver and raiment of another become the possession of a thief. That was the sin of Gehazi of old. Here is a different picture: A man late at night is busily writing in his office. Now and then he abruptly turns and sharply looks about as if expecting the police to appear and interfere with his work. When he has finished his writing, he has transferred to his own credit the trust funds committed to him. Again he starts and looks behind him as if he saw a watching form over his shoulder. He has now written a name, only a name, that of another at the bottom of a slip of paper. Vigilant eyes at the bank read the name and whisper, "Forged." Another night he may rise in the councils of city or nation to plead a measure that unlawfully fills his pockets with gain. It is gain plundered from the nation. This is the Gehazi of to-day. "Thou shalt not bear false witness against thy neighbor." There is a solemn fast, a great public gathering, and Naboth is honored. Do you not see those two men rising in their seats, with bold air, impudent tone, and lying tongue, falsely charging blasphemy upon Naboth? Those are false witnesses of Jezebel's making. To-day, a woman is whispering some story leaving a neighbor's character in the shadow of a dark suspicion, or a man with oily tongue lubricates a lie in public speech that will roll from door to door, and gather volume as it rolls. These are false witnesses of our times. "Thou shalt not covet." Only a few pieces of plunder seen after a victory. A desire, only a desire is aroused. It grows. It moves the soul cherishing it, and a man goes out to gather, and then creeps into his tent and hides the forbidden plunder he coveted and took. That was Achan's sin.

SECOND QUARTERLY REVIEW.

June 26.

HOME READINGS.

M. Lessons I, II. Gen. 37. 23-36 ; 41. 38-48.
Tu. Lessons III, IV. Gen. 45. 1-15; 47. 1-12.
W. Lessons V, VI. Exod. 1. 6-14; 2. 1-10.
Th. Lesson VII. Exod. 3. 1-12.
F. Lesson VIII. Exod. 12. 1-14.
S. Lessons IX, X. Exod. 14. 19-31; 16. 4-12.
S. Lessons XI, XII. Exod. 20. 1-11, 12-21.

REVIEW SCHEME FOR SENIOR STUDENTS.

1. Read all the Book of Genesis, from chapter 37 through to the end. Do it at one reading. Then write from memory an outline of its contents.

2. Read the first twenty chapters of the Book of Exodus in the same way, and write in the same way.

3. Commit to memory, or if you have previously done so, then repeat from memory all the Golden Texts of the quarter. Do this every day.

4. Do the same with the Outlines.

5. Do the same with the names of all the men and women mentioned in the Quarter.

6. Arrange in correct order the following incidents : The Burning Bush; Jacob before Pharaoh; The Egyptians Hurled from their Chariots ; Joseph Dining with his Brothers; The Israelites Building the City Raamses; Joseph Telling Pharaoh's Dream; The Israelites Sprinkling Blood on the Lintels ; The Baby Moses in the River; Mount Sinai Burning and Thundering ; A Caravan of Ishmaelites going to Egypt.

7. Give the title of the lesson suggested by the following pictures:

A man of majestic appearance on the shore of a sea, his hand outstretched.

A lad wandering over a plain, one or two asses loaded with burdens, the boy anxiously looking for some men whom he expected to find here feeding sheep.

A prince in splendid apparel at a banquet. He is telling a story to eleven men, who are listening with heads hung down, and faces that look troubled and ashamed.

A great army of men, women, and children in the early morning gathering a small, round thing from the ground, looking at it, and saying, "What is this ?"

Here is a magnificent city. See its walls rise. How hard the laborers work! See the cruel masters lash them to their work.

A little girl is talking to a princess. The servants are gathered about, and one of them is holding a beautiful baby.

A young prince in the rich chariot which a king has given him, drawn by elegant horses, and the people bending low as he comes near.

8. In what lesson did one say—

a. "Come, let us sell him ?" Who said it ?
b. "God is come to prove you ?"
c. "Without thee shall no man lift up his hand ?" Who said that ?
d. "Ye shall know that I am the Lord ?"
e. "God sent me before you ?"
f. "Few and evil have the days of the years of my life been ?"
g. "Let us deal wisely ?"

What character in these lessons acquiesced in a wrong, thinking that he would secretly right it, and, when he tried, found himself too late ?

What character who tried to be wise and was guilty of the most wretched folly ?

What woman who, because she loved God and had faith in his power, broke her country's law ?

What characters appear between the lessons, not in them, but whose deeds made the story of the lessons possible ?

9. Write what you think is the greatest teaching of the quarter.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Titles and Golden Texts—

1. Joseph....Egypt.	**But the Lord—**
2. Joseph....	**Commit thy way—**
3. Joseph....known.	**Overcome—**
4. Joseph and—	**Honor thy f—**
5. Israel in—	**He increased—**
6. The child—	**The Lord is thy—**
7. The call—	**I will be thy—**
8. The pass—	**Christ our p—**
9. The Red—	**When thou pass—**
10. The manna.	**Jesus said unto—**
11. The com—	**Jesus said unto—**
12. The com—	**Thou shalt love—**

II. 1. What lesson tells of a slave who became a ruler? (Title.)
2. What lesson tells of a betrayed son and a deceived father ?
3. What lesson shows a son honoring a father?
4. What one tells of a brother returning good for evil ?
5. What lesson shows us a patriarch blessing a king ?
6. Which one tells of the safe voyage of a strange ship ?
7. What lesson tells of a midnight feast ?
8. What one of a fire which did not burn any thing ?
9. Which lesson tells of a strange rain ?
10. Which of dry land in the water ?
11. Which lesson tells how much we ought to love God ?
12. Which tells how much we ought to love man ?

III. Give the title of a lesson which—
1. Tells of slave buyers.
2. Brings a slave and a king near together.
3. Tells how to conquer enemies.
4. Shows us a loving son and an honored father.
5. Tells of a king's cruelty to an innocent people.
6. Shows a picture of a princess and a baby.
7. Tells of such a fire as no one ever before saw.
8. Commands a midnight feast.
9. Contrasts a saved and a lost people.
10. Tells of angels' food.
11. Shows how much man owes to God.
12. Shows what man owes to man.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you repeat the Golden Texts ?

But the Lord—	**I will be thy mouth—**
Commit thy way—	**Christ our Passover—**
Overcome evil—	**When thou passest—**
Honor thy—	**Jesus said unto them—**
He increased—	**Jesus said unto him—**
The Lord is thy—	**Thou shalt love—**

LESSON I tells of what? **Of Joseph sold into Egypt.** Who sold him? **His brothers.** Why? **Because they were jealous of him.** Who was with Joseph? (Repeat the Golden Text.)

LESSON II teaches what? **That God cares for those who serve him.** How did he care for Joseph? **He gave him wisdom and favor with the king.** How did Pharaoh exalt him? **He made him ruler over all the country.**

LESSON III teaches what? **We must overcome evil with good.** Who besides Joseph overcame evil with good? **Jesus.**

LESSON IV tells of what? **Joseph's kindness to his father.** Why did he honor his father? **Because he first honored God.**

LESSON V tells us about what? **The children of Israel after Joseph's death.** Who persecuted them? **A king who knew not Joseph.**

LESSON VI tells the story of what? **Pharaoh's daughter finding Moses in the ark of bulrushes.** How did she feel when she saw him? **She loved him, and brought him up as her own son.**

LESSON VII teaches what? **God with us to help and defend us.** What did he say to Moses when he called him to lead the children of Israel out of Egypt? **"I will be with thee."**

LESSON VIII tells us of what? **The Lord's passover.** When was the Lord's passover? **The night he passed over the houses of the Israelites.** Into what houses did he enter and slay the first-born? **Into every one that was not sprinkled with the blood of a lamb.**

LESSON IX teaches what? **God's power to deliver his children from their enemies.** Whom did he lead safely over the Red Sea? **The Israelites.** Whom did he utterly destroy? **The Egyptians.**

LESSON X teaches what? **We must trust God to supply all our wants.** What did he send the Israelites when they were without food in the wilderness? **Manna from heaven.**

LESSON XI gives us what? **The first four commandments.** Who can repeat them? Where did God give them to Moses? **On Mount Sinai.**

LESSON XII gives what? **The last six commandments.** Who can repeat them? Who can repeat the whole ten?

B. C. 1490.] TEMPERANCE LESSON. [June 26.

Lev. 10. 1-11. [*Commit to memory verses* 8-10.]

1 And Na'dab and A-bi'hu, the sons of Aa'ron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD and devoured them, and they died before the LORD.

3 Then Mo'ses said unto Aa'ron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aa'ron held his peace.

4 And Mo'ses called Mish'a-el and El'za-phan, the sons of Uz-zi'el the uncle of Aa'ron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Mo'ses had said.

6 And Mo'ses said unto Aa'ron, and unto E'le-a'zar and unto Ith'a-mar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Is'ra-el, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Mo'ses.

8 And the LORD spake unto Aa'ron saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute forever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Is'ra-el all the statutes which the LORD hath spoken unto them by the hand of Mo'ses.

General Statement.

Three months ago we studied the first great temperance lesson which God gave to the world in the sad effects of Noah's drunkenness. That warning was unheeded, and nine centuries afterward God taught his people another lesson upon the same subject. It was given in the shadow of Mount Sinai, under the curtains of the newly erected tabernacle in the wilderness. The two elder sons of Aaron who but a few weeks before had climbed the steeps of Sinai and beheld the sapphire pavement under the feet of Jehovah; who only the day before had been inducted into the priesthood and assisted in the dedication of the tabernacle, committed sacrilege, and fell victims to the divine wrath. They were so thoughtless or so irreverent as to enter upon their priestly duties while in a condition of intoxication; and instead of lighting the incense upon the golden altar in the holy place with fire from the brazen altar of burnt-offering in the court, they pressed into the tabernacle with common fire in their censers. It was the first offense, and man's way is to condone first offenses; but God punishes them with severity, that many may receive warning by the fate of one. Fire flashed out of the holy of holies and destroyed the two drunken priests. Their father, standing by the altar, may have witnessed their fate, but was forbidden to manifest his grief while performing the sacred rites. Their relatives bore their bodies outside the camp for an unhonored burial, and all Israel bewailed the burning which the Lord had kindled.

Explanatory and Practical Notes.

Verse 1. Nadab and Abihu. The two eldest sons of Aaron, who had been permitted to meet God upon the mountain (Exod. 24. 9), and had just been consecrated to the priestly office. Yet from verse 9 we may almost certainly infer that they were drunkards. (1) *The highest social station and the most sacred calling are no barrier to the danger of strong drink.* **His censer.** A bowl in which frankincense and other gums were mingled with coals of fire, making a fragrant cloud of smoke. **Incense.** This was offered twice each day, at the hours of morning and evening sacrifice. It was to be lighted with coals from the altar of burnt-offering, and then placed upon the golden altar in the holy place, close by the inner veil. It symbolized the prayers of God's people, made efficacious by the blood of the atonement. **Offered strange fire.** Instead of using the fire from the altar of burnt-offering, which had fallen from heaven at its consecration, they took common fire, and conducted the service in a disorderly manner, being at the time intoxicated. (2) *Whoever enters upon the worship of God in a light and irreverent manner follows these offenders.*

2. Fire from the Lord. Perhaps a sudden flame

darting forth from the holy of holies, which many believe to have contained some visible manifestation of the Lord; though the precise manner of the event must be unknown. **Devoured them.** That is, slew them. Their bodies and even their garments remained uninjured, as is often the case when people are killed by lightning. **They died before the Lord.** That is, before the holy of holies where God dwelt. Thus their penalty was, 1. Sudden. 2. Deadly. 3. Public. 4. Supernatural, by the hand of God. 5. In the line of their crime; as they sinned with fire, so they died by fire. (3) *See in this a faint picture of the judgment which shall hereafter consume all drunkards.* Reasons for this terrible event might be, 1. It was necessary, to vindicate the majesty of God, which had been affronted by their irreverence. 2. It was necessary, to impress upon the Israelites the sanctity of God's house and his service. 3. It was necessary, being the first offense, to administer a penalty which would deter from its repetition. Notice the instances of God's dealing with first offenses, in the case of Adam, of the Sabbath-breaker (Num. 15. 22), of Achan, of Ananias, etc. (4) *How reverently should we employ God's name and regard his honor!*

3. This is it that the Lord spake. This may mean, not that God had said this in form, but that it was the spirit of his teachings. **I will be sanctified.** God will be sanctified either by man's voluntary worship or in their destruction; he will be honored, either by them or *upon* them. **Before all the people.** Their death may not have been witnessed by many, for it took place within the tabernacle; but the fact of it was speedily known to all the people. **Aaron held his peace.** In the silence of grief, yet submissive to God's will, and realizing the justice of the event. "Rebellion speaks; resignation holds its peace."—*A. Coquerel.* (5) *How many parents must bear in silence their sorrow over sons who have died through strong drink!*

4, 5. Mishael and Elzaphan. They were second cousins of the two slain priests; and being Levites were employed in the lesser duties of the worship; but not being children of Aaron, could not enter the tabernacle without a special command. **From before the sanctuary.** The tabernacle was a tent divided into two apartments, the outer room, called the holy place, and the inner room, or holy of holies. In the holy place was the altar of incense, upon which the "strange fire" was offered. Around the tent was an inclosed space called the court, in which stood the altar of burnt offering. **Out of the camp.** As the entire camp was considered sacred, no burial could be permitted within it. At the present time all the sepulchers are outside the walls of Oriental cities. **In their coats.** They were buried in their priestly garments, for these were regarded as profaned. The dead bodies in the robes of their order, borne through the camp, must have formed a solemn lesson of the danger in offending God. (6) *So the death of every drunkard should be regarded as a warning to others.*

6, 7. Eleazar and . . . Ithamar. The two younger sons of Aaron. Eleazar was his successor and high-priest during the conquest of Canaan. **Uncover not your heads.** Rev. Ver., "Let not the hair of your heads go loose." Disheveled hair was a common sign of mourning. **Neither rend your clothes.** By tearing them open in front, which was also a token of sorrow. **Lest wrath come.** They were to regard themselves sacred persons; and were to account the service of God, which they performed as representatives of the nation, more important than their own private griefs. **Let . . . the whole house of Israel.** The people might mourn over the event, as thereby it would make a deeper impression upon them. **Shall not go out.** To accompany the dead bodies to the grave. **The anointing oil.** They had received the anointing which consecrated them to the special service of God. (7) *Now, all God's people should count themselves consecrated and holy.*

8, 9. Unto Aaron. Since this was a precept relating especially to Aaron's family, it was given to him in person, and not through Moses. **Do not drink wine.** It may be implied that the two priests had committed their crime while under the influence of liquor; but this was no excuse, rather an aggravation of their wickedness. **Nor strong drink.** A term for intoxicating drink other than wine, and generally referring to stronger varieties, which were well known to the ancients, though not used to the same extent as now. **When ye go into the tabernacle.** They were then in a representative position, and should be especially careful. So every man should avoid liquor when placed in a position of responsibility. For example, a recent railway accident on the Baltimore and Ohio railway, by which nearly twenty lives were lost, occurred because the engineer of a train was intoxicated.

10, 11. Put difference between holy and unholy. They should keep themselves in condition to know the difference between things holy and unholy; and this would require unclouded brains. **Teach the children of Israel.** They could not teach the laws of God, unless they were in a state to comprehend them.

HOME READINGS.

M. Nadab and Abihu. Lev. 10. 1–11.
Tu. The sin of appetite. Gen. 3. 1–8.
W. The disgrace of intoxication. Hab. 2. 15–20.
Th. Wise counsels. Prov. 20. 1–12.
F. Steps in virtue. 2 Pet. 1. 1–9.
S. The wise servant. Matt. 24. 42–51.
S. The hope of deliverance. Rom. 8. 12–25.

GOLDEN TEXT.

Let not sin therefore reign in your mortal body. Rom. 6. 12.

LESSON HYMN.

We must work and pray together,
Working, praying for the right;
We must fight against the evil,
Till we conquer by our might.

In defense of truth and justice,
Like a bulwark we must stand,
And the soul that's full of courage
Will give courage to the hand.

TIME.—1490 B. C.

PLACE.—Mount Sinai.

QUESTIONS FOR SENIOR STUDENTS.

1. The Fire of Sin.

What is the story on which this lesson is founded?
Who were Nadab and Abihu?
What is meant by "strange fire?"
Why was this offering sinful?
What is it commonly supposed was the cause of their sin?
What leads to that conclusion?
What is the cause of the most crimes of to-day?
What is the duty of every servant of God in this matter?

2. The Fire of Wrath.

How were Nadab and Abihu punished?
Who recognized the punishment as just?
What is the universal attitude of Scripture toward drunkenness?
What are Paul's declarations concerning the intemperate and riotous? 1 Cor. 6. 10.
If the wrath of God against the sin of these priests was so terrible, what may we expect, in view of our greater light?

Practical Teachings.

Here were two consecrated priests, see what intoxication did for them—
It made them disobedient to God.
It brought swift death to them.
It made them a spectacle to the ages.
It filled their father with sorrow.
It brought Israel into humiliation before God.
It lost them their inheritance in the promised land.
It put them into dishonored graves.
Will it do less for you?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Impiety Punished.

What unwarranted offering was presented to the Lord?
By whom was this impiety shown?
What punishment came on them?
What did the Lord require of those who came nigh him?

What was done with the dead priests?
What relatives carried them forth?
What were Aaron and his sons forbidden to do?
Who were to lament for the dead?
Why might they not go out of the tabernacle?

2. Purity Enjoined.

From whom did Aaron receive a message?
What prohibitory law was given?
How long was this to continue?
What were the priests to teach?
What caused priests in Isaiah's day to err? Isa. 28. 7.
Who does Solomon call a foolish man? Prov. 20. 1.
What is a safe rule about wine-drinking? Prov. 23. 31.

Teachings of the Lesson.

Where in this lesson are we taught—1. The danger of impiety? 2. The duty of obedience to God's law? 3. The demand for purity in God's service?

Hints for Home Study.

Find all the places in the Scriptures where the use of wine and strong drink is forbidden. Find passages in which good men are said to have done wrong because of strong drink.

QUESTIONS FOR YOUNGER SCHOLARS.

Whom did God suddenly destroy by fire? **Nadab and Abihu, sons of Aaron, the high-priest.**

Why did God destroy them so suddenly and awfully? **They defiled the temple.**

Why was it a great sin to defile the temple? **It was the house of God, and made holy by his presence.**

What did God demand of those who served in his temple? **That they serve him reverently and obediently.**

How had Nadab and Abihu served? **Irreverently and disobediently.**

What were Aaron and the people forbidden to do? **To mourn for Nadab and Abihu.**

For what must they mourn? **For the awful sin committed against a holy and loving God.**

What law did God make for Aaron and for all who should serve in the temple? **"Do not drink wine nor strong drink, lest ye die."**

What reason did God give for making such a law? **That they might better understand and teach the law of God to the Israelites.**

Of what is this a proof? **That wine and strong drink injure the mind as well as the body.**

What did Jesus say were temples of God? **Our bodies.**

What makes them the temples of God? **His presence.**

How does he punish those who defile the body? (Repeat the Golden Text.)

For what did God make the body? **To glorify him.**

How can we keep our bodies pure and holy? **By obeying God's commands.**

What one has he given us to obey in this lesson? **"Do not drink wine nor strong drink."**

Words with Little People.

Answer thoughtfully—

Can you drink wine and strong drink without defiling the body?

Can you chew and smoke tobacco without defiling the body?

Can you be selfish and greedy in eating, and not defile the temple of God?

Whether, therefore, ye eat or drink, do all to the glory of God.

THE LESSON CATECHISM.

[For the entire school.]

1. Why were Nadab and Abihu destroyed? **For offering strange fire.**

2. What caused them to offer strange fire? **Intoxication, from the use of wine or strong drink.**

3. What was its effect upon them? **It made them unable to distinguish between holy and unholy, clean and unclean.**

4. What command did God therefore give to Aaron? **"Do not drink wine nor strong drink, thou, nor thy sons."**

5. What is the lesson we ought to learn? **"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."**

NOTE.—If any school prefers to use the Missionary Lesson, Exod. 35. 20–29, the student is recommended to prepare a lesson on the same plan that has been followed in THE LESSON BOOK.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Requirements of the Worship of God.

I. OBEDIENCE.

Fire....which he commanded them not. v. 1.

"Fear the Lord....keep his statutes." Deut. 6. 2.

"To obey is better than sacrifice." 1 Sam. 15. 22.

II. REVERENCE.

I will be sanctified in them that come nigh. v. 3.

"Keep thy foot....house of God." Eccl. 5. 1.

"Serve God....with reverence." Heb. 12. 28.

III. SUBMISSIVENESS.

Aaron held his peace. v. 3.

"I opened not my mouth." Psa. 39. 9.

"Be not rash with thy mouth." Eccl. 5. 2.

IV. HOLINESS.

The anointing oil of the Lord. v. 7.

"Be ye clean, that bear the vessels." Isa. 52. 11.

"Holiness becometh thine house." Psa. 93. 5.

V. TEMPERANCE.

Drink not wine nor strong drink. v. 9.

"Be not drunk with wine." Eph. 5. 18.

"Lest your hearts be overcharged." Luke 21. 34.

VI. THOUGHTFULNESS.

Difference between holy and unholy. v. 10.

"Be ye not unwise, but understanding." Eph. 5. 17.

"Keep thy heart with all diligence." Prov. 4. 23.

ADDITIONAL PRACTICAL LESSONS.

Five Dangers of Strong Drink.

1. Strong drink makes men blind and careless. Nadab and Abihu, while drunk, used the wrong kind of fire without thinking; so drunken engineers have pulled the wrong lever, drunken apothecaries have given the wrong medicine, and drunken pilots have wrecked vessels.

2. Strong drink makes men irreverent. Men who are clouded by liquor despise God's house, curse his name, and show contempt for his law.

3. Strong drink brings down upon men sudden death. Nadab and Abihu may have been the first who died by drink, but they were not the last. It has murdered many, has caused sudden shocks of paralysis and apoplexy, has made men commit suicide, and it fills sixty thousand graves each year in the United States.

4. Strong drink causes silent and secret mourning. Aaron and his sons were compelled to bear their sorrow without showing it. So there are thousands of homes where there is a secret grief, which may not be revealed to the outside world, over sons and brothers ruined through liquor.

5. Strong drink brings sorrow upon the whole people. All Israel in mourning over the two young men who were smitten because of liquor was a picture of

our land in mourning on account of this curse. The whole country suffers; shall not the whole country arise and banish the destroyer?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a diagram of the tabernacle, showing its two rooms, and the position of its furniture, the court, and the altar of burnt-offerings....Show just what was the act of disobedience for which Nadab and Abihu died. ....Find in the notes three reasons why their crime was punished so severely....Against what sins does this lesson warn us? 1.) Profanity; 2.) Irreverence; 3.) Intemperance; 4.) Thoughtlessness in worship, etc.... Let the principal teaching of the lesson be in the line of temperance, as directed by the Lesson Committee. See on this subject the Thoughts for Young People, which might be used as an outline in teaching....Show the harm wrought by strong drink in Israel as presented in the lesson, and let the class name some of the harm wrought by drink at the present time.

Songs from the Epworth Hymnal.

205. Yield not to temptation.
208. Dare to do right.
209. Will Jesus find us watching?
218. Saviour, thy dying love.
225. Soldiers who to Christ belong.
229. Soldiers of the cross, arise.
235. Oft in danger, oft in woe.
253. Rescue the perishing.

Primary and Intermediate.

Temperance Lesson.

LESSON THOUGHT. *The body God's temple.*

Disobedience. Two of the sons of Aaron were priests like their father. They were named Nadab and Abihu. They served in the temple of God. They had been taught that this was a holy place, but they were not good men like Aaron. They were proud and self-willed. One day they went into the temple and offered strange fire. This showed that they would have their own way, even in worshiping God. Tell how they were punished. God cannot let his holy temple be defiled or soiled. Those who disobey him, and so defile his temple, must be punished.

God's law. Print on the board the law that God gave to Aaron. "Do not drink wine or strong drink." No doubt Nadab and Abihu had been drinking wine, and it confused their minds so they could not tell the difference between the right and the wrong fire. Give the familiar experiment of hardening albumen in alcohol. Show that the brain cannot be expected to act right, or to know clearly what is right, when strong drink gets into it. Teach that God gave this law so that his temple might be kept holy. Ask what temple has been given to each one of us to keep holy? Yes, the temple of the body.

The keepers of the temple. Talk a little about the beautiful temple of the body. Tell how wonderfully it is adapted to its uses, how clean, and pure, and strong it needs to be to do its work in the right way. Each temple has two keepers, the heart and the mind. There are several doors into this temple. Let children try to tell what these are the eyes, ears, nose, and mouth. Teach that there is a great enemy who wants to get into this temple and spoil it. He comes to the eye-door, and shows pretty things, such as brandy-drops to the children, and sparkling glasses of wine to those who are older. (Show how he comes to the other doors, also.) The mind-keeper begins to ask questions, if he is a good keeper. "What good will you do me?" "Will you make me wiser, stronger, healthier?" Then the heart-keeper asks, "What does God say?" "Does he want you to come in?"

If mind and heart are not true, they will not ask troublesome questions. They will just say, "Never mind; let's have a good time," and then God's law will be forgetton, and there will be sin, and sorrow, and death, as in the case of Nadab and Abihu!

Blackboard.

BY J. B. PHIPPS, ESQ.

Here is an open door, and crawling through it is a poisonous serpent. What is written on the door? *Intemperance.* The name of the serpent is Crime, and he gains access to humanity through this open door of intemperance. Shut that door, and lock it, and the record of crime would decrease three fourths. Prove this by taking the daily record of crimes from the columns of any city newspaper for six months. Paste the record in a scrap book, or write the summary in a book. Rule four columns headed as follows: 1. Date. 2. In what paper published. 3. Nature of crime. 4. In the fourth column state whether intoxicating liquor was in any way a cause. Name the saloon visited, if any. Who is it helps hold the door open? Every one who does not stand firm and true for strict temperance. Every law that permits the saloon keeper to do business does the same.

Child Religion.

IN relation to child-religion there is one fact which is seldom taken into due account. A man's religion is based upon a man's experiences. Those experiences a child does not know, and cannot know, and the religion that matches them cannot be suitable for a child. A child's religion must match child-thought, child-knowledge, child-feeling, and child experience. Take but one sphere of human experience. What a large element in a man's sense of sin is "sensuality," and its attendant evils. Now the child knows absolutely nothing about this whole class of sin. A child can feel what sin is, but he can only sincerely feel the sin that is in his range, in his sphere. There is an awakening force in Phillips Brooks's pleading that hitherto "our churches have attempted to impose upon the child the religion that belongs to the man. They take the elaborate, self-conscious experience to which men have been forced by the stress of their life, and they bid the children look at those experiences and imitate them, and so be religious." We do but suggest this point for the consideration of our more thoughtful teachers.—*S. S. Chronicle.*

Review Service for the Second Quarter.

BY REV. S. P. HAMMOND.

[On this review Sunday let the school be divided into three parts, so that the questions may be answered as designated in the service.]

Superintendent. Will the school give an epitomized account of the events of the second quarter's lessons?

School. The marvelous history of Joseph, the coming of Jacob and his household into Egypt, the bondage of Israel, the birth and call of Moses, the Exodus, and the giving of the law on Mount Sinai.

Supt. Who are the leading persons whose histories in whole or in part are given in these lessons?

School. Jacob, Joseph, Pharaoh, and Moses.

Supt. Between what dates did the events of these lessons take place?

School. From the birth of Joseph, B. C. 1735, to the giving of the law, B. C. 1491.

Supt. The lessons may naturally be considered in three leading divisions; will the school mention three appropriate headings for these divisions?

School. First, Israel descending into Egypt, including the first four lessons; second, Israel in Egypt, including the second four; and third, Israel coming out of Egypt, spoken of as the Exodus, including the last four lessons of the quarter.

HYMN. C. M.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up his bright designs,
And works his sovereign will.

I. Israel's Descent into Egypt.

Supt. About whose name does the history of Israel's descent into Egypt gather?

School. The name of Joseph, one of the most beautiful characters in the Old Testament.

Supt. You will please mention the topics of the first four lessons as the leading incidents in this most interesting life.

First Division. "Joseph Sold into Egypt;" "Joseph Exalted;" "Joseph makes Himself Known;" "Joseph and his Father."

Supt. The Golden Text of this first lesson contains the secret of this successful life; the school will please repeat it.

School. "But the Lord was with Joseph, and showed him mercy."

Supt. You will give in a concise way the story of the first lesson.

First Division. The brothers of Joseph became jealous and envious, and determined to kill their brother at the first opportunity. The narrative runs that Joseph was seized and cast into a pit and left to die, but afterward was rescued and sold to the Midianites, who carried him into Egypt and sold him to Potiphar, Pharaoh's captain of the guard.

Supt. This lesson sets forth the fruits of envy; the school will mention some of the sins that are shown to arise from this very common sin.

School. First, hate; second, crime; third, deceit; fourth, heartlessness; fifth, sorrows long and bitter.

All. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

Supt. We are to trace in the second lesson the marvelous ways of divine providence and to learn how the Lord leads us through hard discipline in order to fit us for the work and the blessings he has in store for us. The first division of the school will please narrate the lesson story.

First Division. Joseph served in the house of his master for ten years, at the end of which time his very goodness and virtue are made the occasion of an unjust imprisonment. The story of Joseph's life in the house of Potiphar and in the prison, with the temptations, dreams, and final exaltation to the chief place in the nation, reads like a romance. After thirteen years of slavery and imprisonment he is appointed by Pharaoh to be ruler of Egypt. The lesson finds him a slave and leaves him a king.

Supt. This part of Joseph's life is especially worthy of study by the young, because in it they may trace the way to the successful life. The divine side of such a life is shown in the Golden Text; the school will repeat.

School. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

Supt. You will mention some instructive points in this part of Joseph's life.

First Division. His faithfulness to every duty as it came to him; second, the purity of his morals shown in the midst of temptation; third, the spirit with which he bore all his misfortunes and trials; fourth, how God used his very trials to prepare him for his high position, and last, the way in which Joseph constantly looked to God for help and guidance.

HYMN. (Epworth Hymnal, 186.)

In some way or other
The Lord will provide;
It may not be my way
It may not be thy way
And yet in his own way
"The Lord will provide."

March on, then, right boldly;
The sea shall divide;
The pathway made glorious,
With shoutings victorious,
We'll join in the chorus,
"The Lord will provide."

Supt. What is the topic of the third lesson?

School. "Joseph makes Himself Known."

Supt. The Golden Text?

First Division. "Overcome evil with good."

Supt. How may the historical part of this lesson be epitomized?

First Division. First, Joseph's brothers go down into Egypt to buy corn. Second, Joseph's treatment of his brothers. Third, Joseph makes himself known. Fourth, Joseph sends for his father.

Supt. In what way is the Golden Text of the lesson illustrated?

First Division. By God's dealings with the wicked brothers in disciplining them for better things. Second, by Joseph's returning good for evil. Third, by God's overruling providence in bringing the evil actions of the brothers to work good to Joseph and even to the guilty themselves

Supt. This fourth lesson is about Joseph and his father, and teaches us how to fulfill the fifth commandment, a reference to which is made in the Golden Text of the lesson. The school will repeat that commandment.

School. "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

Supt. This lesson illustrates an ideal relation of father and son. Mention some of the ways in which the son honored the father.

First Division. By the son sending for his father to come and share his good fortune. Second, by the way in which the son provided for him and his comfort. Third, by his bringing him to Pharaoh and introducing him and his family at court. Fourth, by the ample provision he made for him in his old age, and last by the unfailing love and tenderness manifested toward his aged parent.

HYMN. (Epworth Hymnal, 187.)

Father, lead me day by day,
Ever in thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do.

When in danger make me brave;
Make me know that thou canst save;
Keep me safe by thy dear side;
Let me in thy love abide.

II. Israel in Egypt.

Supt. What are the topics of the four lessons which treat of Israel's experience while in Egypt?

Second Division. "Israel in Egypt." "The Child Moses," "The Call of Moses;" "The Passover."

Supt. Who are two of the most prominent characters in this history?

Second Division. Moses, the leader called of God, and Pharaoh, the king of Egypt.

Supt. Repeat the Golden Text of the fifth lesson as illustrative of God's dealings with Israel while in Egypt?

School. "He increased his people greatly; and made them stronger than their enemies."

Supt. You will give an outline of the history of this people while in this country.

Second Division. First, they grew into a grand nation. Second, in time men arose who knew not Joseph, and the people were oppressed. Third, they were thrown into bondage and became slaves.

Supt. The sixth and seventh lessons contain facts in the life of Moses in which we are interested. Mention the titles of these lessons.

Second Division. "The Child Moses," and, "The Call of Moses."

Supt. Of what does the sixth lesson treat, and how many years does it cover in the life of Moses?

Second Division. Of the childhood of the great law-giver of Israel, and it covers the first forty years of his life.

Supt. Mention the prominent points of that history.

Second Division. Moses a little child. Moses adopted by Pharaoh's daughter. Moses brought up by his own mother. Moses educated in the court of Egypt.

Supt. The seventh lesson finds Moses eighty years of age, exiled from his native country, living in the wilderness of Arabia, and narrates how God called him to be leader of the host of Israel. You will give an account of this divine call.

Second Division. At the end of forty years of banishment in the wilderness God appeared to Moses in the burning bush and said, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." And when Moses shrank from the great undertaking God promised to remove all difficulties, and assured him success in his great work.

Supt. Let the school repeat the Golden Text of this last lesson as a summary of God's promise of help.

School. "I will be with thy mouth, and teach thee what thou shalt say."

Supt. The eighth lesson is about the passover, the feast instituted in honor of the saving of the first-born of all Israel when the tenth plague was being visited upon the Egyptians; with whom does the Golden Text compare this feast?

Second Division. With Christ, our Passover, who was sacrificed for us.

HYMN. L. M.

Just as I am, without one plea
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come! I come!

III. Israel's Departure from Egypt.

Supt. Immediately after the celebration of the passover, and the infliction of the last plague upon the Egyptians, Israel was permitted to take up her line of march. Name the three prominent incidents in that march which form the subjects of the next four lessons.

Third Division. The passage of the Red Sea, the raining of manna from heaven, and the giving of the law upon Mount Sinai.

Supt. What was the effect of the destruction of the first-born in the homes of the Egyptians?

Third Division. Pharaoh and the whole land rose up before the morning dawned sent and bade Moses with all his people to be gone.

Supt. What are some of the instances on their first week's march?

Third Division. They sought to go out of Egypt under the guidance of the pillar of fire and of cloud. They were entrapped in their camp by the sea. The hosts of Pharaoh pursued them and threatened them with destruction, when God opened a way across the sea and they were saved, while their enemies were drowned.

Supt. What are some of the lessons we may learn here in this lesson?

Third Division. First, God often leads his people in strange ways, but they are always the best ways; second, God always goes before his people with his pillar of cloud and of fire—his word and his Spirit; third, God will save all who trust in him; not one shall be lost; fourth, God's people find a path of safety cleft for them through the seas of trouble and danger.

School. "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

HYMN. 10, 11.

Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide,
The promise assures us, "The Lord will provide."

Supt. About one month after leaving Egypt the Lord said unto Moses, "Behold, I will rain bread from heaven for you." When and how was this supply given?

Third Division. God rained manna fresh every morning, and thus taught the Israelites that they were to look to heaven for their daily supply of food.

Supt. The school will repeat the Golden Text of this lesson.

School. "Jesus said unto them, I am the bread of life."

Supt. Wherein is the comparison between Jesus the bread of heaven, and the manna sent to the Israelites in the wilderness?

Third Division. As the manna was heavenly in its origin, so Jesus Christ is he "which cometh down from heaven;" second, as the manna was abundant, so Jesus Christ is bread for every man; third, as the manna was easily obtained, so Jesus may be received by any believer; fourth, as the manna was given day by day, so we must continually resort to Jesus for those supplies of grace which we require for the constantly occurring emergencies of life."

HYMN. 8, 7, 4.

Guide me, O thou great Jehovah,
Pilgrim through this barren land:
I am weak, but thou art mighty;
Hold me with thy powerful hand:
Bread of heaven,
Feed me till I want no more.

Supt. The subject of the eleventh and twelfth lessons is the commandments; into what two divisions may these be divided?

School. The first four commandments treat of our duties to God, and the other six teach our duties to our fellow-men.

Supt. What is the Golden Text for the first division?

School. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart."

Supt. What is the duty enjoined by the first and second commandments?

School. The worship, the love, and the service of the one and true God.

Supt. What are we forbidden to do in the third commandment?

School. We are forbidden to take the name of the Lord God in vain.

Supt. What is the fourth commandment?

School. "Remember the Sabbath day to keep it holy."

HYMN. (Epworth Hymnal, 315.)

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Supt. The Golden Text of the twelfth lesson contains a fair epitome of the second table of the law. Will the school repeat this text?

School. "Thou shalt love thy neighbor as thyself."
Supt. The school will give these commandments.
Boys. "Honor thy father and mother."
Girls. "Thou shalt not kill."
Boys. "Thou shalt not commit adultery."
Girls. "Thou shalt not steal."
Boys. "Thou shalt not bear false witness."
Girls. "Thou shalt not covet."

HYMN. (Epworth Hymnal, 315.)

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

The Best for the Master.

BY MRS. C. F. WILDER.

"I SEND my boy to the Blank Sunday-school now. There the best people in the church teach in the Sunday-school. At the other Sunday-school Mrs. A.'s servant girl was his teacher," was the reply made to an inquiring friend by the mother of a bright boy, when asked where her child attended Sunday-school.

Sometimes "servant girls" are as intelligent as some mistresses for whom they work. I have in my life seen a few such instances. But I am not going to write on the servant girl question. I am only going to use the remark of a society woman as a text for a short sermon.

After I heard of the remark above quoted I made some inquiry in regard to the work in Blank Sunday-school, and found, though it seemed too good to be true, that, in some respects, here was a model Sunday-school. It was the truth that not only the most intelligent, cultured, and influential members of the church were teachers, but nearly the whole church was in the Sunday-school; considering it as not distinct from the church, but that the church itself met to engage in the teaching and the learning of the Bible.

Every one who attends there feels the dignity and the influence of this. The session has lost its amusement-seeking air, so often found where there are only children with such teachers as can be gathered where there is only a limited supply from which to select. The presence of the official members, parents, and friends gives courage to the pastor and superintendent, and tends greatly to impress the older as well as younger scholars with the seriousness of the work before them.

It looks to the world as though there is an earnest purpose in that church to know the truth, and that it is worth a little sacrifice of time and labor to find it out.

It looks as though they want more than a surface knowledge of the Scriptures when met by the infidels and skeptics of the age, and that they expect, in time, to outgrow the cause of contempt felt for the Christian who is ignorant of the reason of the hope within.

It looks as though the church members have not lost their first love and zeal in the cause of Christ, and that they are determined to press on to know more of the Lord, not always remaining babes in Christ.

It looks as though they are intelligent enough to know that they need the knowledge and stimulus derived from systematic and constant Bible study. It is only the ignorant who feel that they have no need of this, and it is only those who have no strength of purpose that, when they see the need, refuse to make sacrifice to attain the desired end.

I like to think of that church, with the growing love they will have for God's holy word, and how, more and more, it will become the rule and standard of their lives.

I pity the pastors who have dead churches on their hearts and hands. I don't wonder they break down early. But could not they devise some way whereby, Sunday after Sunday, they could draw a few more of the church members into the Sunday-school? It is the Sunday-school workers who attend the prayer-meetings. The ones found at prayer-meeting are the ones found ready to do any work in the Master's vineyard. Who ever heard of a Bible-loving Christian who was not in earnest to do and to sacrifice for Him who hath loved us? Is it not an open secret that the best way to revive a church that is cold and lifeless is to get them into the Sunday-school? In the Sunday-school ought we not to have for teachers the most intelligent, the most influential, and the most spiritual that we can find? The best cannot be found until the members have been trained in the work, and gained that teaching power which alone is acquired by a study and knowledge of the Bible. Is it not the duty of the Church as much as it is the duty of the individual to give the best for the master?

Manhattan, Kan.

The Boiler-Room Bible Class.

"I NEVER knowed one," said Shapleigh, rolling a huge tobacco quid from side to side of his ample jaw. "I've seen pious people of 'most all perfessions, but I never did see a pious 'puddler,' an' I've ben in the Steel Works goin' on to twenty-nine year."

"Well," said his comrade, "you're bound to be surprised then; this Jones is coming here as boss puddler, and Wheeler told me that he saw the same man teaching of a Sunday-school class up to the North End."

"He must hev been mistakened," was the positive answer.

But he was not. The "boss puddler," Mr. Jones, took his place in the Steel Works the next morning, and the brawny men who made up his gang waited in silence for the first orders. They came as soon as he had taken a deliberate survey of the premises.

"He knows his business," said Shapleigh, as his friend stood beside him a few hours after the new boss had come.

"Do you think that he is pious?" inquired the other anxiously.

"Pious! no, sir! he ain't no lamb; he's a reg'lar lion. Did you see him pick up that crucible? There isn't another man in the Works that can do it as easily as he did."

A number of days passed, and the men came to like their new overseer extremely; but it began to be whispered about among them that he hadn't sworn since he had been there.

"That's all right," said Shapleigh; "he isn't acquainted, an' don't like to branch out just yet. Wait awhile, until young Connors breaks something, an' then, you mark my words, he will just lift the roof."

Connors blundered, bent, and broke, with all his unfortunate might, but no oath came from the boss. The matter was growing serious. Perhaps, after all, "Brother Jones"—for so he was called by the younger men—*was* pious. Before they had opportunity to speculate further, the object of all this anxious inquiry settled the question forever by a few simple words.

"Shapleigh," he began, "I heard a sermon last winter, in which the preacher said that there was no real devil—that what we thought was the devil was really only the bad that was in us from the beginning."

"Well, perhaps he knowed as much about it as any of 'em."

"I don't know about that," said the boss, in his shrewd, matter-of-fact way. "I thought, as long as he took his text from the Bible, that I would see if the same book wouldn't prove him wrong."

"An' did it?"

"O, I haven't tried it yet. Come out in the boiler-house after the next heat, and you shall keep tally while I hunt up the places."

Before the other could demur he was gone.

"The boiler-house!" thought Shapleigh. "That is where the puddlers loaf and smoke between heats."

True to the appointment, Shapleigh was on hand, and soon the two were discussing passages that the pocket Concordance pointed out. Before long every one present was deeply interested in the search, and when the whistle blew, Jones said carelessly:

"Some of you fellows hunt up another Bible for to-morrow, will you? and, Thompson, you bring a pencil and some paper to keep account of the points. Look alive now, boys, or our heat will be late!"

The next day three brought Bibles and finished the question to their hearts' content, agreeing solemnly that the Bible taught a personal devil.

Another question was raised by one of the men, and settled the same way. The profane puddlers, so suddenly transformed into Bible students, began to be interested in their novel work. Their boss was so popular, so much one of themselves, that they never imagined a trap, and when he proposed that they go into a Bible class up town for one Sunday, just to see what a "real professional" would say with regard to the questions that they had settled, every one agreed.

The next Sabbath they were all in the class named, much to the surprise of the worthy teacher.

"You didn't tell him we was comin'?" said Shapleigh to his overseer, with sudden suspicion.

"Not a word," was the earnest reply.

They listened with respectful gravity throughout the lesson, and one or two made brief comments.

The next Sunday three of them went again, and ere long all but one had joined the class.

"Boss," said Shapleigh one morning as they worked side by side, "I'm feelin' pretty good to-day."

"Are you?" said the other.

"Yes, an' I'll tell you why. Thompson an' I was a-readin' of that verse where it tells about a person's sins being all blotted clean out, an' we made up our minds that it was jest exactly what we wanted; so we prayed, an', boss, I can't tell you how I feel, but"—here the old man's voice broke, and his eyes filled—"I've been prayin' ever since, an' I'm so happy that I just have to hold myself to keep from shoutin' out that tune that they sing up thar, 'All hail the power of Jesus's name!'"

All but one of "Brether Jones's" class found the Master; and now to find in the Steel Works a puddler that swears is as rare as it formerly was to find one who did not.—*The Appeal.*

Thoughts for the Quiet Hour.

— Christians are like the several flowers in a garden that have each of them the dew of heaven, which, being shaken by the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—*Bunyan.*

— Of course we do not praise for what we will not recognize. Let us try to baffle that device of Satan to-day, and give thanks for the overwhelming mercies for which we never asked. "Blessed be the Lord who daily loadeth us with benefits." Why, it is *all* "royal bounty" from beginning to end.—*F. R. Havergal.*

— We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—*Henry Ward Beecher.*

— Make me as one that casteth not by day
A dreary shadow, but reflecting aye
One litile beam, loved, warm, and golden, caught
From the bright sun that lights our daily way.
—*I. P. Boynton.*

— The rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.—*F. W. Robertson.*

— Let all seen enjoyments lead to the unseen fountain whence they flow.—*Halyburton.*

— Lord Jesus, engrave thou thy name with thine own finger upon my heart, that it may remain closed to worldly pleasure, self-interest, fading honor, and low revenge, and open only to thee.—*Gotthold.*

— If you would fall into any extreme, let it be on the side of gentleness. The human mind is so constructed that it resists vigor, and yields to softness.—*St. Francis de Sales.*

— True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.—*Pliny.*

— Through love to light! Through light, O God, to thee,
Who art the Love of love, the eternal Light of light.
—*R. W. Gilder.*

— Sleep is death's youngest brother, and so like him that I dare never trust him without my prayers.—*Sir Thomas Browne.*

— Since I have known God in a saving manner, painting, poetry, and music have had charms unknown

to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—*Henry Martyn.*

— There are many heads resting on Christ's bosom, but there's room for yours there.—*Samuel Rutherford.*

— The Christian teacher who reclaims an evil-doer brings forth fruit thirty-fold; the one who prevents the evil-doing, a hundred-fold.

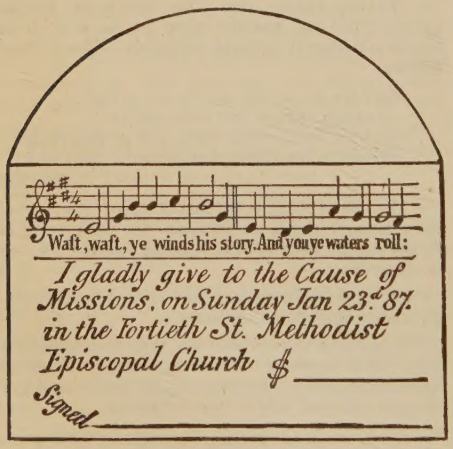
— Do you know a book that you are willing to put under your head for a pillow when you lie dying? very well: that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

— Prayer is not conquering God's reluctance, but taking hold of God's willingness.

— The microscopic creatures, thousands of which will go into a square inch, make the great white cliffs that beetle over the wildest sea and front the storm. So, permanent and solid character is built up out of trivial actions, and this is the solemn aspect of our passing days—that they are making us.—*Maclaren.*

— An humble knowledge of thyself is a surer way to God than a deep search after science.—*Thomas à Kempis.*

At Home.



. . . The above ingenious device was printed (by the papyrograph process) on small envelopes, and used by the Fortieth Street Methodist Episcopal Church in Philadelphia, the Rev. B. T. Vincent, pastor.

. . . The North Street Methodist Episcopal Sunday-school, Rochester, N. Y., issues a little manual containing the names of officers and teachers. The Rev. R. F. Kay is pastor, and Mr. J. H. Brown is superintendent. We especially commend to notice the following in reference to the use of the Bible. It has the right ring to it: "The Bible is our text-book, and a copy will be given to all who are unable to provide themselves, as it is necessary, in order to enter into the spirit of the Sunday-school service, that every one should have a Bible in hand. Berean Lesson Leaves are supplied to all for use in studying the lessons at home."

Book Notices.

Out of the Toils. By John W. Spear. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. This is an interesting story, showing how a youth of fine nature but unfortunate environment succeeded, after a hard struggle, in freeing himself from "the toils" of rum-selling and rum-drinking. Incidentally, it discloses the lawless operations of distillers and liquor-dealers, and the manipulation of grand juries in the interest of the liquor traffic. Let this book find a place on the temperance-shelf of the Sunday-school library.

Faith in Action. From the Writings of Frederic Denison Maurice. Introduction by Phillips Brooks. Boston: D. Lothrop & Co. The author of the introduction to this volume, himself one of the foremost men in the American pulpit, speaks of Maurice as "one of the greatest souls in the whole history of English religion." He was certainly an inspirer of many great men. This volume of extracts will serve a good purpose if it shall awaken many to the treasures of thought to be found in the published works of Maurice. Its value is greatly increased by a carefully prepared index.

Little Fishers and Their Nets. By Pansy. Boston: D. Lothrop & Co. $1 50. Another of the cheery stories in which the most impracticable undertakings succeed and the most hardened reprobates are converted. Two children set themselves at work to reform the neighborhood, and despite many obstacles are marvelously successful. All the young folks will read the story; that is, all who can get it from the library, where it will always be "out." All will enjoy it, and through it some will be inspired to good works.

Essays, Reviews, and Discourses. By D. D. Whedon, LL.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. $1 25.

Statements: Theological and Critical. By D. D. Whedon, LL.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. $1 25. Dr. Whedon was unquestionably one of the ablest and most influential minds in the Methodist Episcopal Church. But from the necessities of his position as an editor, much that he wrote, and much too that was powerful in its influence, is in danger of being forgotten, because buried in the pages of a review. The great editor enjoys immediate but transient fame, the great author becomes famous after death. We are glad, therefore, that some of the most important papers by Dr. Whedon have been culled from the periodicals and preserved between covers for future use. Every page in these two volumes contains strong thought, and will bear close study.

The Teaching of the Sacred Scriptures Concerning Wine and Other Liquors. By Rev. R. N. Davies. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. 15 cents. A pamphlet containing the usual arguments in favor of the "two wine" theory of interpretation. We notice that the author does not mention a single living expositor as authority for his views. We have talked with many travelers, and never could learn of any "unfermented wine" in use in the Orient at the present time, and we are glad that the temperance cause does not depend upon such exegesis of Bible texts.

The Parables of our Saviour Expounded and Illustrated. By William M. Taylor, D.D., LL.D. New York: A. C. Armstrong & Son. $1 75. For eighteen centuries students have been digging in the mines of the Parables without exhausting their gold, and each investigator has been able to find something new. For instance, this writer gives a new and appropriate name

to the Parable of the Sower. He entitles it, "The Four Kinds of Soil." The book is interesting, and will be suggestive to the teacher and preacher, especially in its apt illustrations.

Warman's School-Room Friend. Practical Suggestions on Reading, Reciting, and Impersonating (not a treatise on elocution), by Prof. E. B. Warman, A.M. W. H. Harrison, Jun., Publishing Company, 257 State Street, Chicago. Price, 75 cents. A little book containing many valuable hints on reading and speaking.

Parliamentary Practice. By Rev. T. B. Neely, D.D. Revised Edition. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Cloth, 25 cents; paper, 10 cents. A useful little book for all, since in our land all—ladies as well as gentlemen, young people as well as adults—need to know the forms and rules of debate. It is small enough to carry in the pocket, or even the head, if one has a good memory.

The People's Bible. Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. V. Joshua to Judges V. New York: Funk & Wagnalls. Over forty pages of the volume are given to some closing thoughts on Deuteronomy and on the Pentateuch as a whole. These pages would have been more fittingly placed in the previous volume. There is among them a very ingenious and lively essay on "The Great Questions of the Pentateuch." The two historical books discoursed upon in this volume give the writer a fine opportunity to develop his descriptive powers. The pages are rich in illustration and full of suggestion. Here is a sentence which our Sunday-school teachers may well ponder: "Do not make the Bible part of a library, but make it a library by itself." Price, $1 50.

Father Aldur. A Water Story. By Agnes Giberne. With sixteen illustrations. New York: Robert Carter & Brothers. The writer gives to her readers a great deal of valuable information in a very pleasing and attractive manner. Her young readers will learn many things about the mission of water in this beautiful world, while they are reading a story which will be sure to interest them.

Outlines of International Law, with an Account of its Origin, and Sources of its Historical Development. By George B. Davis, U.S.A., Assistant Professor of Law at the United States Military Academy. New York: Harper & Brothers. Professor Davis has given us in this fine octavo volume a clear and comprehensive statement of the important subject on which he has written. It is of interest to laymen, as well as to lawyers. Indeed, it would be a good mental discipline for any one to read the volume carefully through. A well arranged analysis of the book is to be found in the Table of Contents, and a full Index is given for the reader's help. Price, $2.

Theology of Evolution. A Lecture by E. D. Cope, A.M., Ph.D. Philadelphia: Arnold & Co. When or where this lecture was delivered we are not told. The book is not remarkable for clearness of thought or elegance of style. Some of the writer's positions if logically carried out would lead to strange conclusions. It is to be hoped that his scientific knowledge is superior to his acquaintance with biblical characters. It was not Job who suggested the impossibility of finding out God by searching, though this author says it was. Price, 75 cents.

Illustrated Radial Key Map of Old Testament Lands, from Egypt to Ararat. Philadelphia: George May Powell, 1224 Chestnut Street. Mr. Powell gives us here in a very plain and intelligible form the principal lands mentioned in the Old Testament. Circles, representing 200 miles of distance between them, are traced around Jerusalem as a center. We should like to have noticed this map sooner, but have not been able to do so. There is one month, however, left of studies in the Old Testament, and the map will help for that month, and also for review, as well as for future reference. It is worth hanging on the wall of the Sunday-school room. Price, $1.

Haifa, or Life in Modern Palestine. By Lawrence Oliphant. New York: Harper & Brothers. The chapters in this volume originally appeared as letters in the New York *Sun*. They are specially interesting as giving the views and experiences of a recent traveler, who, while he has much to say of what is old, has also some interesting information concerning the new. He is an intelligent observer, and knows how, with practiced pen, to put his observations into a form attractive and interesting to the reader.

From the Forecastle to the Cabin. By Captain S. Samuels. Illustrated. New York: Harper & Brothers. There is not a dull line in this book. It is not every runaway boy that can become a sea-captain; and this narrative ought to damp the ardor which some youngsters have for a sea-faring life. Captain Samuels fortunately had sufficient pluck and character to command success.

Professor Johnny. By J. A. K. New York: Thomas Y. Crowell & Co. The boy or girl who reads this book through will gain considerable information on various subjects in chemistry and natural science, besides reading a very interesting story. The author has a happy manner of imparting information. Price, $1 25.

The Bethlehemites. From the German. By Julie Sutter. Philadelphia: Porter & Coates. In this little volume the writer endeavors to represent the views and feelings and sayings of various people who are supposed to have lived at the time Christ was born, and to whom the news of his birth came.

The Pastor's Vade Mecum: Containing the Ritual for Baptism, Reception of Members, the Lord's Supper, Matrimony, and Burial of the Dead, Scripture Lessons for Various Occasions, and Effaceable Memoranda. This long title sufficiently describes the book. It is only necessary to add that it is especially designed for ministers of the Methodist Episcopal Church. Price, 25 cents.

Why Am I a Methodist? By George R. Crooks, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Originally published in the *North American Review*, this very able article is now issued in pamphlet form. It is worthy of careful reading and thought.

The Startling Exploits of Dr. J. B. Quiès. From the French of Paul Célière. By Mrs. Cashel Hoey and Mr. John Lillie. With 120 illustrations. New York: Harper & Brothers. A very amusing book, with an undercurrent of satire at certain follies and foibles, and a keen appreciation of some phases of human nature. The quiescent mental condition of the worthy doctor who is made to travel in spite of himself is well shown. Price, $ 1 75.

A Tramp Life: How to See Europe on Fifty Cents a Day. By Lee Meriwether. New York: Harper & Brothers. $1 25. This is not only an entertaining, but a valuable work. It contains, what most books of travel omit, an inside view of the working classes in nearly every country in Europe—their homes, ways of living, wages, and expenses. Any one who thinks that beer is a blessing to Germany will find some staggering facts on pages 145 and 146.

CLASS RECORD FOR JUNE, 1887.

	June 5.	June 12.	June 19.	June 26.
Weather				
Teacher.				
PUPILS.				

LESSONS FOR JULY, 1887.

JULY 3. The Infant Jesus. Matt. 2. 1–12.
JULY 10. The Flight into Egypt. Matt. 2. 13–23.
JULY 17. John the Baptist. Matt. 3. 1–12.
JULY 24. The Baptism of Jesus. Matt. 3. 13–17.
JULY 31. The Temptation of Jesus. Matt. 4. 1–11.

Whisper Songs for June.

TENTH LESSON.

As the manna fell from heaven,
And the hungry fed,
So to us may Christ be given,
Christ the living bread.

ELEVENTH LESSON.

Hear the word the Lord hath spoken,
Little hearts, come near;
Would you keep this law unbroken,
Love, and do not fear.

TWELFTH LESSON.

Jesus, come and help me ever
All thy law obey;
Loving thee my heart shall never
Leave thy blessed way.

LESSONS FOR 1887.
Second Quarter.

April 3. JOSEPH SOLD INTO EGYPT.....Gen. 37. 23–36.
10. JOSEPH EXALTED. .....Gen. 41. 38–48.
17. JOSEPH MAKES HIMSELF KNOWN. Gen. 45. 1–15.
24. JOSEPH AND HIS FATHER.....Gen. 47. 1–12.
May 1. ISRAEL IN EGYPT.....Exod. 1. 6–14.
8. THE CHILD MOSES..... ...Exod. 2. 1–10.
May 15. THE CALL OF MOSES.....Exod. 3. 1–12.
22. THE PASSOVER.....Exod. 12. 1–14.
29. THE RED SEA... .....Exod. 14. 19–31.
June 5. **The Manna**.....Exod. 16. 4–12.
12. **The Commandments**.....Exod. 20. 1–11.
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